A

MANUAL OF POLITENESS,

COMPRISING

THE PRINCIPLES OF ETIQUETTE,

AND

RULES OF BEHAVIOUR IN GENTEEL SOCIETY,

FOR

PERSONS OF BOTH SEXES.

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MANUAL OF POLITENESS.

INTRODUCTION.

True Politeness has its foundation in benevolence, or good will to mankind. It is not confined to mere exterior behaviour, nor does it consist entirely in a set of observances agreed upon by fashionable society. It proceeds from the heart, is dictated by good principles and directed by common sense. It is the result of a proper and modest estimate of our own merits and claims, and a due regard for the rights and the feelings of those with whom we have intercourse in the world, It implies a willingness to sacrifice our inclinations and ease to those of others, wherever the sacrifice may be made without degradation or servility; and all its requirements might be

obeyed by a simple and unostentatious adherence to the golden rule of treating others as we would wish them to treat us.

It has been remarked that a man's manners make his fortune; and to a certain extent this trite maxim is true; for a spirit of conciliation, and a pleasing address, certainly go far to remove the difficulties which lie in the way of the aspirant for fortune or distinction of any sort. It is not less true that for those who have already attained that point, at which so many are aiming, a competency of worldly goods, there is no ornament so becoming as a polite address. It affords a ready passport to those circles which the *merely* rich never enter; and it makes the possessor of fortune's gifts feel at home in that refined society where vulgarity is out of countenance, and impudence itself is abashed by finding itself out of place. To all, therefore—the rich and the poor, the industrious and the idle, the old and the young; those who have their fortunes to make, and those whose fortunes are made, politeness is

equally necessary for true enjoyment. It is the dispenser of cheerfulness and tranquillity in every circle where it resides, and gives to every votary a talisman wherewith to lighten the cares, and increase the joys, of life.

Some of the leading features of true politeness are very cleverly drawn by a quaint old writer, from whom we shall take the liberty to quote a few remarks.

'To define politeness, we may say, it is all moral virtues in epitome: it is a combination of discretion, civility, complaisance, and circumspection, to pay every one the respect they have a right to demand of us: and all this must be dressed and set off with an agreeable and insinuating air, diffused through all our words and actions. This virtue consists not merely in surface and exterior, but must have its principle in the soul, as being the product of an accomplished mind, centring on itself, and master of its thoughts and words; that delights to do everybody justice, and to sacrifice its own interest, rather than wound those of an-

other man: a mind situated above vulgar reports; neither exceptious nor difficult, nor requiring explications of a thing ever so little ambiguously spoken. Who sees not that this demands a strong fund of reason, and great commerce with the world, besides an exact knowledge of decorum, and of what every one owes to his respective quality, duly to maintain its character as becomes him?

It cannot be denied, that politeness is the most charming thing for civil society: a virtue, that teaches us to bear with the infirmities of some, to endure patiently the freaks and extravagancies of others: to enter into their sentiments, in order to set them right, by soft and insinuating ways; and to gain an universal good-liking, by a sincere desire of pleasing. Under this view a man puts on all appearances, and transforms himself into all shapes, the better to gain his point. And though a continued complaisance to persons of a certain character carries with it a great deal of uneasiness and constraint, yet he conquers his

reluctance, and will not be biassed from his road by their disgustful conduct. Be they never so fantastical, it is hard if they are not won by those that cultivate their humour with so much patience and assiduity.

Politeness farther instructs us to refuse the incense that is offered us, and to throw it liberally upon others, by an ingenuous acknowledgment of their excellencies and accomplishments. Thus you see the reason why we taste so exquisite and delicate a pleasure in the conversation of the polite, who have good sense and reason, and complaisance and skill, to adapt themselves to our tempers and understandings.

It is not common to find so great a confederacy of perfections; and therefore it is no wonder if the number of the polite be so small. Women, who are naturally more good-humoured, complaisant, and gracious, than men, have also more politeness; and it is chiefly by our commerce with them we learn to be civil and polite, through the ambition we have to please them.

Polite behaviour is what renders merit amiable and agreeable; and, on the contrary, the want of it destroys the esteem that is due to the finest qualities. Some are observed to have a very particular talent at exposing others to ridicule, and giving new heightenings to their impertinences; but this faculty is very opposite to politeness, which keeps fair with all people, and ever finds arguments to salve their conduct, or at least to justify their intentions. The polite have also a wonderful address at entering into the taste and genius of people, by taking the height and elevation of their understandings, and administering occasions of displaying their parts; as being less addicted to shine in conversation, by drawing it wholly to themselves, but to let others show themselves, and have their share of it.

Many pass for polite, who have but a superficial tincture of this virtue, concealing themselves under the dazzling plumage of a borrowed exterior; but no sooner you converse with them, than you easily perceive the hypocrisy of this counterfeit

politeness. As long as you applaud them, make all concessions they desire, and give them no kind of disturbance, they are good-natured, obliging, and complaisant sorts of people; and you would take them for patterns of good-breeding: but the least disgust you give them, or a reverence perhaps forgotten, unhinges the machine, throws off the mask, and shows them in their original. You see them exclaim, and toss, and storm, and throw out a hundred impertinencies; forgetting the part they acted, and the vizor they had put on: which whimsical unevenness of temper makes them considered with contempt.

Politeness demands an exquisite knowledge of its duties, and punctual fidelity to discharge them. A man must constrain himself and bridle his temper, because he will find himself continually engaged with persons of most difficult converse: he must have great consideration for their weaknesses, and pretend to submit to their opinions. Be they never so fantastical, they have one side that is practicable, whereby you may take them

and conduct them to the point you desire; at least you will have no subject of reproach against you if you cannot overrule the obstinacy of their natures.

Do not think you are entitled to the character of politeness, by rendering every one their due, unless you do it in a free and easy manner, and without a certain constraint, which has always an ill grace. This freedom is infinitely becoming, and gives a lustre to the most trifling things; whereas the stiffness and constraint of those persons that are all of a piece, has constantly an ill effect, and blasts part of their merit.

People naturally sweet-tempered and polite, have no more to do but to give the reins to their inclination: but politeness is not always born with them; being a thing that requires practice, experience, application, and study.'

ON THE ACQUIREMENT OF POLITENESS.

The Duke de Rochefaucalt has very justly observed, "that good grace is to the body what good sense is to the mind." Good manners may be defined as having their origin in the human mind, from a wish to please, and enhance, by an exterior of kindness, attention, and affability, the pleasures resulting from the social intercourse of society. Each successive age, since former periods of barbarity in the dark and feudal times, has tended to produce an increased refinement and civilization in this respect; in which, however, our more polished neighbours, the French, are generally allowed to have taken the precedence.

The want of scarcely any acquirement, in the present day, stands so conspicuous in good society as the want of manners. The possession of this attribute of excellence may justly be deemed "the outward and visible sign" of being accus-

tomed to good company—an exhortation to do which, forms the basis of all moral advice. In proportion, therefore, as good breeding is held in such general estimation, so is the want of it justly condemned and despised; for it is at once taken as an evidence of being associated with low habits, and connexions; than which, nothing can tend to depreciate an individual more in the eyes of the refined and elegant, especially if born to wealth and rank. It is, at once, an illustration of the old and trite axiom, "Tell me your company, and I will tell you what you are;" which may not be inaptly rendered *vice versa*, "Let me see what you are, and I will tell you your company."

There are, indeed, some people in the world, who affect to consider politeness as a kind of ostentatious parade, to be adopted only by a certain fortune, and by a certain rank: their rudeness they term plainness and ease; they never suspect that agreeableness of forms is one of the most essential elements of a placid and happy

life. But does not the true repose and serenity of our days depend more upon a multitude of trivial actions, of hourly recurrence, than on more important events, with which the path of life is but sparingly bestrewed? The habit of delicate sensations tends to give additional refinement to delicacy, while vivacity of imagination and sensibility are improved by it; the aptness to receive agreeable impressions is increased, and the combination of all these produces the immense interval that separates good company from the unpolished multitude.

How often do we see and hear of much personal beauty, and, perhaps, good-nature, in young men and women, being clouded,—denounced, one may say, by the whisper of "awkward creature," "clod-hopper," &c. This, together with the sarcasm which the most refined are by no means backward in uttering, seldom fails to show their want of sympathy for the object of their ridicule: a fellow-feeling, indeed, when these examples occur in society, more especially among

the men, cannot be understood to exist, as no excuse for want of manners can be tolerated. On the contrary, such is the influence of very agreeable manners in society, that if a man can but boast of this one qualification, he may be a very great favourite at many tables, and especially among the ladies, merely from the hundred little nameless attentions and compliments incident to elegancies of first-rate breeding. Elegance, indeed, or the want of it, may be detected by the experienced eye, in the most trivial actions,—the entrance into a room—the bow—the compliment, &c. In fact, the very first glance at the exterior will serve to convey a very tolerable idea.

Nothing, therefore, than this fact, can better show the folly of introducing boys and girls just returned from country boarding-schools into society, without having first taught them adequate notions of the duties that will devolve upon them. Thrown into a kind of new being—a new order of things, as it were—I am convinced that it is

frequently productive of much mischief to young people; the sense of inferiority they soon find they labour under, frequently creates a disgust for young men who only acquire all the erudition of the Latin and Greek scholar, at the expense of the more delightful and generally-appreciated accomplishments of society. Habituated, by early practice, to become a book-worm, the learned man will seldom be found possessed of that elegance of breeding that softens the feelings and adds a zest to society. The great Doctor Johnson is a memorable instance of this.

By these observations, I would not be understood for a moment to under-rate, what are usually called, the dead languages; far from it: a certain acquaintance with them is indispensably requisite to every gentleman's education, both to enlarge the judgment, and form the taste upon the almost unerring principles of the ancients; but, at the same time, I would always have this more sombre knowledge coupled with the excellence of the lighter and more fascinating accom-

plishments of polished society. To this love of classical attainment, I am convinced, may be ascribed the fact, that, in every twenty gentlemen, not more, perhaps, than one really elegant and courtly-mannered man, can be found.

With reference to the education of young ladies, a more than ordinary care and attention devolves upon their parents, in regard to whose care they may commit the task of educating them. One great error, too often committed, is the placing them at boarding-schools, where the number of pupils taken in precludes the possibility of proper attention being paid them. Differing greatly from the education of men, girls are too often taught accomplishments at the expense of that time that should be devoted absolutely to requisite knowledge and attainments, that, on their *debût* in the world, they find constantly called for in conversation. A thorough knowledge of history, the globes, the French, and arithmetic, is essential;—then dancing, singing, playing on the harp or piano-forte, drawing,

painting, &c. may be acquired with the utmost propriety, as accomplishments that are naturally looked for as necessarily forming a part of a young lady's acquirements.

With respect to the contraction of bad or slovenly habits, that, I have previously observed, may be generally traced to the education; too much care, and, if required, severity, cannot be exercised, in preventing the formation or continuance of them. The writer of these pages has the pleasure of numbering among his acquaintance a very agreeable young lady, whose good qualities are greatly obscured through a shocking habit she has in company, of occasionally *biting her nails;* the consequence is, that the ends of her fingers are such as actually to preclude her playing on the piano (on which instrument she is a considerable proficient) before company. It is hardly requisite to say, that this habit, which every care in the world has been used to eradicate, arose from blameable indulgence in very early childhood, and fixed in after

years. So easily are pernicious habits acquired, and so difficult to get rid of.

Among many other habits opposed to elegance, none are more truly displeasing than all ungainly twists and contortions of the person, such as swinging of the arms, a lop-sided gait, turning-in of the toes, &c. Originating, as I have previously observed, in childhood, if not stopped at that early period, ere they have acquired sufficient habit to become, as it were, natural, they too often become confirmed beyond the hope of eradication. For this reason, I cannot but greatly uphold the system latterly introduced at fashionable seminaries, of making young ladies go through a *drill;* at the same time that I think a more proper person than a serjeant of the guards should be employed for this purpose. With boys, this drill is highly requisite and beneficial, as it widens and expands the chest, straightens the person, and fixes the step and carriage upon unerring principles.

GENERAL DEPORTMENT.

A SUITABLE deportment is the proof of good education and habitual sense of order: it heightens the value of intellectual attainments, as well as constitutes a finish to beauty.

Mentioning the points of education for youth, Lord Herbert of Cherbury says, "That dancing may be learned first, as that which doth fashion the body, gives one a good presence in and address to all companies, since it disposeth the limbs to a kind of souplesse (as the French call it) and agility, insomuch as they seem to have the use of their legs, arms and bodies, more than any others, who, standing stiff and stark in their postures, seem as if they were taken in their joints, or had not the perfect use of their members. I speak not this yet, as if I would have a youth never stand still in company, but only that when he hath occasion to stir, his motions may

be comely and graceful; that he may learn how to come in, and go out of a room where company is; how to make courtesies handsomely, according to the several degrees of persons he shall encounter; how to put off, and hold his hat, all which, and many other things which become men, are taught by the more acccurate dancing masters in France."

Gallini, a man far superior to dancing-masters generally, has written an excellent paper on this subject, which I am sure I shall gratify my readers by quoting at some length. Had a name distinguished in literature been attached to it, it would have been better known.

"Of how many captivating graces," says he, "is not the deportment susceptible, where a proper care is taken of improving the gifts of nature? And in what does a graceful deportment consist, but in holding up the head without stiffness, and keeping the body upright without affectation? Ease in the various attitudes, a gay, modest, and open countenance; a firm assured gait

without heaviness; light or airy without indecency or precipitation; a certain flexibility in the limbs, a muscular agility, for the readily taking all the characters, or making all the movements requisite for expressing a due regard to one's company; to all these the body of man has from its very infancy so natural a disposition, that there is nothing more than a moderate cultivation needful to accomplish one in them, joined with a little of habit and attention to keep them up.

"When once a habit of easy dignity, with an unaffected air of portliness, has been sufficiently familiarized, it will constantly show itself in every even the most indifferent gesture or action of the possessor, and only the more so, for his being himself unconscious and insensible of it. Does he come into a room? His air immediately strikes the company in his favour, and gives a prepossessing idea to his advantage. He will then have nothing to do but to keep up the impression he will have made.

"Should a person even not have been favoured

by nature with the happiest of figures, it is still in his power, if not totally to cure that defect, at least, greatly to mend it, by the acquisition of such a noble or graceful air, as may give all possible advantage to his appearance and demeanour, and in some measure atone for the injuries of nature.

"But how great, how cruel an injustice do young gentlemen do to themselves, who, not only advantaged by a distinguished birth, but withal by a most regular figure, lose, or at least, greatly lessen the effect of those advantages by a gross and unpardonable neglect of their manner of deportment or gait, or carriage. Some you will see with an ignoble slouch; others distorting their neck or body; others turning their toes inward; some again with an awkward management of their limbs, and many with these and other defects all at once, not knowing how to walk, to sit, to stand, or do any one action of life with grace or propriety. Speak to them, they answer either with a booby bashfulness, or worse yet,

with a forward indecent pertness. Ask them to sit down, some will just stick themselves on the corner of the chair; others leaning on the back of it, as if glued to it. If a bow is to be made, it is with scraping, or with shaking the head, or throwing it in your face. If a curtesy, the young untutored lady hangs her head, and makes her obeisance with her eyes fixed on the ground, or pokes out her head, sticking back her arms, like one of the figures in Hogarth's dance. Their gait in walking is conformable to all this; disagreeable and unsightly.

"But if such are the disadvantages of neglected improvement in fine and even amiable persons, how much must bad be made still worse, where the natural defect and imperfections of those to whom nature will have been less kind, are left to themselves without care or correction.

"It is then of great moment to inspire a just idea of this importance of acquiring a distinguished air and deportment, into the earliest youth, at that season of life, when they seize every lesson

with the greatest vivacity, and when every lesson makes the strongest and most durable impression on their tender minds. Then it is that, in the very dawn of their reason, which it is so indispensable a duty for those who have the care of their education, to watch and to improve, not only in this but in other points, it will be expedient to apply to that innate pride, which, by giving to it a proper direction, and by fixing it on great or noble objects, becomes even a virtue.

"Nor can it well be called an exaggeration, or a partiality to my profession, to reckon among the noble objects of education, that of not only putting a youth into the way of giving the utmost value to his personal figure, by the improvement of his air and deportment; but by inculcating to him so useful a truth, as that even an opinion of the elevation of the understanding, is in a great measure regulated by the appearance, or exterior air and carriage of the person. To whom can it be unknown that all that power of gesture, which Demosthenes considered as the

principal point in oratory, principally depends on the acqusition of a proper air, and commandingness of aspect, combined with a propriety of gesture, and action? How justly does La Bruyere observe, that a fool cannot sit down like a man of sense?

"It will certainly not give the sense, the knowledge which constitute the orator, therefore in that light it can be of no service to a pretender to oratory; but where sense and knowledge really exist, it will greatly increase his powers and efficacy in the production of them to his audience.

"And even when persons, either from a natural incapacity, or from want of sufficient study, confine themselves to silence, without pretensions to speak, their defects receive a most friendly and desirable cover from that air of politeness, of propriety of demeanour, which even dignifies silence, and does justice to the motives of it, when they are founded upon a modest consciousness of insufficiency for attempts at oratory; an

insufficiency which not unfrequently goes with an excellent understanding. Nay, this very air and demeanour, for the importance of the acquisition of which I am contending, has often made a silence owing to incapacity, suspected of higher motives, and rather of an excess of reserve and discretion, than of a defect of abilities.

"I have precedently observed, that youth, from its flexibility, its readiness to receive and retain the habits contracted in that happy age, is the fittest season for instruction of all kinds. And surely while nothing can be a truer axiom, than that a good habit is more easily to be contracted than a bad one, must it not be rather a cruel neglect, to lapse that time, that perhaps irretrievable time, without the requisite cultivation and improvement of it? Then it is that nature being the most susceptible of the adventitious perfection of art, may be said to invoke its aid, to form an accomplished total: for nature can only give graces, but it is art that gives grace itself.

"It is then hardly possible to recommend too

much the power of this art, to assist youth in forming such a noble and distinguishing air and deportment as will give them that ever valuable advantage of favourable impressions, at the first sight, a prejudice not easily to be cancelled; but the means to preserve those impressions, by a continuance of that winning air and manner which will have at the first made them; an air, that, as I have before observed, often renders even silence eloquent; an air that always implies an excellent education, and sometimes supposes a natural elevation of mind, even where it does not always exist; though without it, such an air is rarely indeed attainable to any degree of perfection. It never fails of raising to all appearance mediocrity many degrees above its real merit. And who does not know the force and importance of appearances?

"This air, always so valuable, and on many occasions in life of such infinite service to the possessor, can never be the produce of a moment: but, to be effectual, must be habitual. It must

have been acquired by instruction, by observation, and especially by keeping the best company, among which it is constantly practised. A person unused to it, would, in vain, try to put it on, for any particular occasion. The novelty of it to him would sit awkwardly upon him, and the temporary affectation be too gross to pass. It would be instantly seen through, and the stiffness with straining for it be even ridiculous. The grace of ease can never be acted, it must have stolen into second and better nature in virtue of a habit, contracted not to destroy the first nature, but only to improve and embellish it. Thus the polishing gold does not injure the colour, but adds lustre to it. A person who has once got this habit of a noble, decent, graceful air, needs be in no fear of losing it, if he takes but the least care to keep it up. The difficulty for him would be not to show it in his every action and gesture. He will then be at the happy point of that advantage being as natural to him, as the contrary de-

fect will be to those who shall have neglected to acquire it.

"It will also be the first quality, as being an external one, that will strike the more immediately, those who see him. It will be to them precisely what a great mass of light is in a painting, which at the first glance over it commands the eye from attention to the shades of it. Whereas, in the case of an awkward, clumsy, ungenteel air, its disagreeable effect is like that of a distorted limb, or a false attitude, in the painting of a human figure, which strikes alike the connoisseurs, and the ignorant, who judge of nature from nature itself.

"There is then nothing, which regards the personal exterior, that ought to be more guarded against than a bad habit. The unconsciousness of it being, in most people, the reason for their not trying to get rid of it, those can never be the true friends, or the proper directors of youth, who do not make them sensible of their interest in attending to this point. Many, indeed, blinded

by partiality, do not see the fault in such as are dear to them, and are consequently the authors or causes of a neglect they will have often occasion to repent, a prepossessing exterior being one of the master-keys to the human heart.

"Nor is the instruction proper for forming the air or carriage, confined to the limbs and body. The looks of a person make an essential part, as they give life and soul to the whole; they are to the whole what the sun is to a rich landscape of Claude Lorraine, where its effects declare the presence of a luminary beyond the reach of expression in painting. A modest graceful look, with ease in the manner of carriage, irresistibly captivates. Even in the greatest sallies of vivacity, that decency of look, that grace of ease, should never abandon us in our actions or speech.

"It is also remarkable that the habitual tenor of this elegant air, this dignity of port, being once framed, it enforces all that is said, with much more weight than an occasional vehemence of tone or gesture, by fits and starts, which be-

trays too much of passion not to beget in others prejudice or indisposition; whereas, elegance of deportment, always supposing education, carries also with it more of the air and authority of reason. In the one, oratory is too theatrical, in the other, it is more in the character of a statesman, master of his subject and of himself. Thus a great and sublime sentiment, delivered with the flow of ease, and with the grace of gesture, especially without the appearance of any affectation, or consciousness of producing any thing extraordinary, makes a ten times greater impression than when the same sentiment is flung at the head of the hearers, with violent contortions, and straining for a pathos which never comes to those who strain for it, but in a form that oftener produces derision than admiration.

"Neither must that air, the acquisition of which I am recommending, ever appear to be the effect of study; the beauty, the energy of it, is to seem something innate, and not acquired. The whole grace of it vanishes, when it is per-

ceived to be an art. It must have been insensibly melted into the whole frame and behaviour; a natural, not an adscititious advantage.

"But the great and indispensable preliminary to the teaching a good air, must be the cure of such defects as go to the forming of a bad one. Even such as are naturally incurable, may, like those bodily disorders which do not admit of a thorough extirpation, be susceptible at least of mitigation and amendment: a low stature, a wry shape, a prominent back, splay or bandy-legs, which no art can well redress, may still be rendered more tolerable or less disagreeable by accompanying advantages of improvement of the air and manner. The very worst of figures may be presented in less unfavourable lights; a point this, which it is much for their interest to consult: with this farther most just and most salutary advertence, that with great superiority to those graces to be acquired by good breeding, the charms of the understanding, and the virtue of the heart will ever have a signal influence

even over the exterior itself, through which it will not only be sensibly diffused, but carry with it also that ever desirable power of so much prepossessing others in its favour, as to absorb all the attention to the figure itself.

"The defects, which with attention and care are absolutely not incurable, are of two kinds, derived from nature, or contracted by habit.

"As to those defects proceeding from nature; as for example, a harsh, sour, lowering countenance, a proud insolent air, of which the possessor may be perfectly unconscious; the friendly part to him would be to make him, without stiffening him in such an air by offensively remarking it to him, sensible of the disadvantage of it to his own happiness, and to the interest he has in being pleasing to society. If such a countenance or air proceeds from a bad heart, or a constitutional depravity of the mind, the cure will be the more difficult. Otherwise, as upon conviction, the change from bad to good, is an instinctive inclination of nature, it would not even

be very difficult to give a new cast to the looks, a new disposition to the air, gait and carriage, by recommending proper models of imitation, by showing the possibility and means of habitually throwing into the looks a more placid serenity, and into the air and deportment a more modest and engaging manner: when independently of the lessons of art, nothing will have more efficacy than inculcating the necessity of politeness; not that hollow unmeaning common-place politeness, the affectation and disguise from which are so much in vain, since they are presently seen through, or felt, but that genuine and truly amiable politeness of the heart, which gives grace to every gesture, and irresistible charms to every word or action.

"As for the defects merely from bad habits, their cure is precisely like that of other bodily disorders, by contraries: and that not by offering sudden violence to them, but by gentle degrees of eradication.

"Nothing is more frequent than for persons to

have contracted some particular hauk of gesture, of holding or managing the hands, of sticking out the elbows, of, in short, some untoward or ungraceful attitude, grown by use into second nature, and sometimes even by mere dint of mimicry.

"There are some faults, too, of which the cause is so amiable, and, abstracted from them, so pleasing, that they the more require the teacher's lessons of guarding against them, or of removing them where the habit of them is already contracted; such, for example, as the too common practice of some young ladies, who purely from a natural disposition to cheerfulness and gaiety, and without any the least thought of ill-nature, of censoriousness, or designed offence, will, when a stranger comes into a room, clustering and laying their heads together, keep tittering and laughing; which not only distresses the new comer, but gives to themselves an air of levity and under-breeding, which robs them of their greatest graces of delicacy and politeness.

"In all cases, then, of disagreeable habit, a teacher's duty is to inculcate strenuously the necessity of getting the better of that recurring propensity, by a sedulous attention to the avoiding it, and by recovering the liberty of nature, to give that graceful ease and flowingness of movements and gesture, which bestow on the person the greatest advantage of which it is susceptible.

"But as every different scholar requires in some degree different lessons, according to their peculiar turn or dispositions, it is evidently impossible to convey, by writing, such general instructions as would be of use to the public. Practice, personal observation, and the lessons not only of the teachers of this art, but the advice of such parents and guardians of youth as are themselves masters of good breeding and knowledge of the polite world, must be the best means of forming the objects of their care and tuition to that desirable point of perfection in especially what relates to the air or port of the

person, of which one of our celebrated poets had so high a conception, that he said it might of itself stand for a patrimony.

'Patrimonio assai grande
E un costume gentil.'"

We are now naturally led to ask where guidance or models of deportment may be best found.

"Good company," says Duclos, "resembles a dispersed republic; the members of it are found in all classes: independent of rank and station, it exists only amongst those who think and feel, amongst those who possess correct ideas and honourable sentiments."

The highest classes, constantly occupied with the absorbing interests of wealth and ambition, formerly introduced into their magnificent saloons, a grave and almost diplomatic stiffness of manners, of which the solemnity banished nature and freedom. The amusements of the lowest classes, which rather resemble a toil than a recreation, present to the spectator a procedure irreconcilable to good taste.

There are, moreover, too many points of resemblance between the manners and education of the higher and lower classes, to admit of our finding the elements of good society in either of them. The lower orders are ignorant from want of means of instruction; the higher, from indolence and perpetually increasing incapacity,

It is, besides, not a little curious that, even in the bygone days of ceremonious manners, the higher classes, by whom they were practised, were uniformly taught them by those illiterate persons of the lower classes who almost alone practise the art of dancing-masters.

It is, therefore, to the middle class almost exclusively that we must look for good society; to that class which, enjoying the *aurea mediocritas* of Horace, has not its ideas contracted by laborious occupations, nor its mental powers annihilated by luxury.

In this class, it is truly observed, society is often full of charm: every one seems, according to the precept of La Bruyère, "anxious both by

words and manners to make others pleased with him, and with themselves." There are slight differences of character, opinion and interest, but there is no prevailing style, no singular or affected customs. An unperceived interchange of ideas and kind offices produces a delightful harmony of thoughts and sentiments; and the wish to please inspires those affectionate manners, those obliging expressions, and those unstained attentions, which alone render social unions pleasant and desirable.

Natural politeness is particularly agreeable; there is nothing stiff or constrained in it, and it has all the charm of good nature. The arbitrary politeness of affected people is ceremonious, exaggerated, and troublesome. From this, we are for ever rescued by the great change which has taken place in society, as well as from those ridiculous or contemptible secrets of politeness which were known only to the initiated, and of which I will now give a specimen from a French writer who does not yet see that such things are

mere *provincialities* (for so they must be called in relation to the great theatre of the world)—trifles now felt to be beneath contempt—impertinences which are banished for ever.—But, to the specimen.

"All the intellect in the world, (says this writer,) will not do as a substitute for the knowledge of those *delicate manners* in society which are established by custom. Men of intellect, and even of genius, have often conducted themselves in society like ill-bred children: one example will suffice as proof of this.

"The Abbé Cosson, professor of belles lettres at the College Mazarin, a perfect paragon in the art of teaching, overflowing with Latin, Greek and literature, thought himself a fountain of science; he imagined it impossible that a man familiar with Persius and Horace could commit any breach of established rules, especially at table: but he was not long suffered to remain in this pleasing state of ignorance. One day he had been dining at Versailles with the Abbé Ra-

donvillers, in company with several courtiers, blue ribbons, and marshals of France. He was afterwards boasting of having displayed a rare knowledge of etiquette and established forms. The Abbé Delille, who was present at this discourse, offered to wager that he had committed a hundred incongruities. 'Impossible (said the Abbé Cosson;) I did as all the rest did.'—'What presumption! (replied Delille;) I will show you that you did nothing like any body else. We will confine ourselves to the dinner: first of all, what did you do with your napkin on taking your seat at the table?'—'What did I do with my napkin! what every body else did: I opened it, spread it on my breast, and fastened it by one corner to my button hole.'—'Alas! my good fellow, you were the only one that did so: gentlemen do not make a display of the napkin; they leave it upon their knees. And pray how did you eat your soup?'—'As every one else did, I believe. I took my spoon in one hand, and my fork in the other.'—'A fork! good God, nobody eats soup with a fork;

—but proceed. What did you take after soup?'—'A new-laid egg.'—'And what did you do with the shell?'—'What every one else did; I left it for the servant that waited.'—'Without breaking it?'—'Yes.'—'My poor friend, no one eats an egg without breaking the shell. And after your egg?'—'I asked for some bouilli.'—'Bouilli! nobody makes use of such an expression; people ask for beef. And then?'—'I asked the Abbé Radonvillers to send me a portion of very fine fowl.'—'A fine fowl! unfortunate man! people ask for a pullet, a capon, or a chicken; the word fowl is never heard but in the servants' hall. But you have not told me how you asked for drink.'—'Like the rest of the company; I asked for Bordeaux and Champagne, of those who were near the decanters.'—'Recollect then, that people ask for Bordeaux wine, and Champagne wine. But tell me, how did you eat your bread?'—'Of course as every one else did; I cut it with my knife.'—'Dreadful! people break their bread; they do not cut it. But to proceed; you took coffee?'—'Yes,

like the rest. It was very hot, and I poured it out in small quantities from the cup into the saucer.'—'Well, my good fellow, you certainly were singular in that respect; people drink coffee from a cup, no one ever thinks of pouring it into a saucer. You see, my dear Cosson, you have not said a word, or made a single movement, without a violation of the established custom.' The good professor was thunderstruck. He found out that Latin and Greek are not sufficient, and that a man of the world must obtain other acquirements, which, if not so important, are not less useful.

Now, common sense would point out to a docile man in any country the impropriety of spreading a napkin over his person at dinner, because it is a declaration of dirtiness to be committed by him, and to be contemplated by the rest of the company; — and so of eating soup with a fork of cutting the bread before him instead of breaking it, and of pouring coffee or tea into a saucer. But whether he break an egg-shell or leave it entire, whether he ask for boiled meat

or beef for fowl or pullet, for Bordeaux or Bordeaux wine, deserves a moment's consideration only from an imbecile. *These things are the little contrivances of cunning idiots*, a *numerous class, who, lacking all real knowledge, think thus to distinguish themselves; they differ in every province or parish; and a man of the smallest intellect would be disgraced by knowing them.*

A dignified and graceful deportment, equally removed from frivolity and affectation, appears at first so simple, easy and natural, that it seems impertinent to lay down rules for it. The manners and style, moreover, of good society can never be acquired from books. There are, however, a few rules (subject to many exceptions and variations, without the slightest discredit either to nations or individuals, except from the cunning idiots described above,) which may be termed its more material conditions. It then remains for every one by moral disposition and by natural grace to supply the last finish.

Common sense tells us that if a friend return from a far journey, or after a long absence, we should pay the first and earliest visit; and that, in other cases, we should punctually return visits paid to us, unless we desire to avoid the society of those who have visited us.

In a visit of ceremony during winter, ladies properly quit their cloak in an antechamber, however splendid it may be. The bonnet and shawl, in a similar case, they as properly retain; and indeed, except when visiting an intimate friend, it is evident that they should not take these off, unless at the express invitation of the lady visited, or after requesting permission.

Where suitable accommodation exists, the lady visiting is duly announced; and, in any case, it is evident that to enter a room without being in some way announced, is barbarous. If there is no one to introduce the lady, she knocks gently, and waits a few seconds before opening the door, unless told to walk in. She may thus frequently avoid embarrassing situations.

There are various modes of saluting; and, in accordance with the relation of the parties, the salutation will naturally be respectful, warm, polite, affectionate, or familiar.

The curtsey,* to ensure ease and grace in the inevitably complex motions of the limbs, is performed as follows: — When walking, the lady stops in such a manner that the weight of the body may rest upon the limb which is advanced. Then, moving the foot which is behind from the fourth hinder position, she causes it to assume successively the third and the second. Having arrived at the latter, she shifts the weight of the body upon the leg forming it, brings the other into the third position behind, and, inclining the body slightly forward, passes it immediately into the fourth behind. Preserving still the weight on the advanced leg, the knees must now bend, and the head and body further incline, and gently sink, to complete the curtsey. While rising,

* A slight lowering of the person, as a mark of respect, seems natural enough, and is observed among most nations.

the weight is transferred to the foot behind, and the advanced foot is gradually brought into the fourth position. The arms should be gracefully bent, and the hands occupied in lightly holding out the dress. In walking, after the curtsey, the first step is made with the foot which happens to be forward at its completion.

A slighter form of the curtsey, more applicable to passing onward after it is made, is performed while walking, by bringing the foot of the side next to the person curtseyed to in advance at the moment of passing, throwing the weight upon it, turning the head as the person passes, bending the knees, inclining the head and body at the same time, and then throwing, in the rise, the weight on the foot behind, and continuing the walk either by means of the foot which is advanced, or of that which is not so.

A still lighter and gayer form is to make, at the moment of passing, a slight hop on the foot furthest from the person curtseyed to, as the nearer one passes forward, and then, keeping

straight the nearer or advanced limb, which principally supports the weight, and turning the head as the person passes, to incline the body from the hips forward, and toward that person.

In entering a room where there is a number of persons, a lady, glancing round the room, naturally salutes them all at once with a more or less formal curtsey, and addresses herself especially to the lady of the house. This being done, she joins the company, and takes the first opportunity of joining also the conversation.

In the introduction of a person entering a room, the person entering is naturally first named, and next the person to whom the introduction is made, and the curtsey is reciprocal. In an accidental meeting, it is similarly the new comer who is first named to the larger party, and then, if necessary, each of the latter in succession.

In France, where less deference is paid to rank than in England, in the case of a dinner-party, when dinner is announced, the mistress or the

master of the house gets up, invites the company to follow to the dining-room, and sets them the example by passing out first. In this case, no one rises before the mistress or master of the house, and every gentleman, offers his arm to a lady to conduct her to the place where she is to sit.

A French writer accuses the English of "*the base sycophancy of insulting age the most venerable, and genius the most admirable, by giving precedence at table to titled idiotcy,*" &c. &c. He is wrong: this was indeed once found there, as it now is in Germany; but the liberal and benevolent spirit of the age has banished such stupidities, and they are now chiefly to be seen among the cunning idiots mentioned above, or among vulgar upstarts, where their practice is the object of scarcely restrained laughter to enlightened persons.

In accepting a gentleman's arm, the lady usually passes her hand and wrist within the gentleman's forearm; but this junction of arms

seems to me too complex and intimate for so short a journey, and it seems easier and more suitable for the lady to place her hand exteriorly upon the gentleman's wrist, which on his part it is certainly not less respectful properly to present. In ascending or descending stairs, she takes the side on which the steps are most regular and convenient.

In sitting, the position of the LIMBS has considerable influence on the beauty of the figure.

The knees are generally left one by the other, scarcely separated. Though they should not be turned in, it is highly improper to turn them out in too marked a manner. It is scarcely necessary to say, that to cross them one over the other, and to embrace them with the hands joined, is deemed vulgar.

To stretch out the legs while sitting, announces conceit and pride; and to bend them up, gives a timid and frightened air.

When a lady is sitting, she generally keeps the feet but little apart, or even crossed one over

the other, the right perhaps over the left, reclining on the toe and side, which certainly does not give to the foot the appearance of being less small and elegant. She in general also lowers the gown and covers the heel, so as to show little more than half the foot.

The position of the ARMS requires attention.

The general positions for the arms are about the level of the waist, never hanging down or being quite stiff, but being gently bent, the elbow a little raised, the fingers not stretched out stiffly, but also a little bent, and partially separated, or the hands half crossed one over the other, or placed in each other, &c. But every one will vary all these positions from time to time, as stiffness destroys all elegance and grace.

Several positions of the arms are vulgar: amongst others, the custom of spreading the hands separated upon the knees; that of leaning forward and placing the arms upon the thighs; and that of crossing them so as to place the elbows in the opposite hands. That of throw-

ing them back too much, and keeping them close to the side which is termed grasshopper-fashion, because the arms thus trussed bear no little resemblance to the elytra of the large green grasshopper when in a state of repose, is a mark of affectation, and is generally connected with prudery and conceit.

As to the BODY, the shoulders and chest are kept in position at the same time, but not at the expense of each other. This is effected by straightening the back naturally, and keeping the neck in a good position.

The movements of the body, such as quarter-turns and half-turns, should be as natural and as easy as the involuntary motion of the eyelids. A lady who turns stiffly, or, as they vulgarly say, all of a piece, is like the automaton, which moves only by a spring.

The position of the NECK is of importance, as from its intermediate place, it influences both the figure and the face. The neck inclining forward makes the back round, makes the chin pointed,

and gives the whole figure an appearance of embarrassment. Leaning backwards, it swells in front, throws back the head in a ridiculous manner, and fatigues the sight by its constrained attitude. Quite straight, it wants elegance. It is therefore, generally inclined a little to one side, by a gentle and almost imperceptible movement, which gives it a softer character, and a more feminine expression; but it is thus apt to acquire the character of affectation.

Grace and ease of attitude greatly increase the beauty of all parts of the body; whilst awkwardness and stiffness so diminish it as to destroy its value; and affectation, pretension, or negligence, render it offensive.

The expression of the FACE should be under control in all cases. Attention, astonishment, surprise, joy, and admiration, carried to an excess, are as unpleasant as great egotism, sorrow, fear, or insolence. The play of the countenance should be very marked on the stage to give force to the dialogue, and interest to the scene repre-

sented; but this should not be the case in society, where we should always preserve a certain dignified respect for ourselves, and for the company.

In relation to CONVERSATION, as most people go into society in the evening to relieve themselves from the pursuits of the morning, it is not proper to talk to any one upon the subject of his daily occupation. Thus we do not talk politics with an editor, law with a barrister, or medicine with a doctor.

It is necessary, if we go into society, to keep up a knowledge of what is going forward in the world; for, without this, conversation is impossible.

The conversation and even the tone of the voice should be always in accordance with the circumstances under which the visit is paid.

In all mixed companies, it is wise to avoid remarks condemnatory of classes and professions, doctors, lawyers, or clergymen: and it is prudent to learn enough of the immediate connexions of persons present, to avoid giving pain.

Scandal was formerly the disgrace of society: it is now felt to be base and detestable. Even satire, sneering, and mimicry are most unlady-like qualifications.

Very animated conversation, a loud voice, immoderate laughter, and everything which disturbs the repose and harmony of the features, disturbs propriety and deteriorates beauty.

In relation to the management of DRESS in society, it may be observed that if the fire incommodes, a lady may, without impropriety, hold at a distance from the face a handkerchief or reticule; but it would be ridiculous to endeavour to protect clothes from the action of the fire by raising them up, doubling them back, or spreading a handkerchief over the dress.

It is also vulgar to be conspicuously careful of things which have been taken off, and impolite to manifest regret for any accident that may have befallen dress, such as spots, rents, burns. Good manners require that ladies should pay no attention to these, because that would give useless

pain to others, and should hasten to turn the conversation to some other subject, thanking the mistress of the house for the anxiety she may manifest upon the subject.

Every one has often seen stiff country ladies in full dress fold up their shawl square, put down the bonnet with care, take it up again, and replace it so as to be assured that no contact can rumple the trimming. Every one has seen them at table spread out and then affectedly double back their gown, spread out the napkin with conspicuous care, and recommend to the servants to be careful in serving. Every one has seen them, with troubled look, following the plate which passes over their shoulders, push back the chair when their neighbour is going to carve, and redouble their anxiety when the champagne froths up close beside them.

These spectacles are by no means rare: they make us laugh, and speedily turn away the eyes to fix them with pleasure upon those amiable ladies of perfect neatness or complete ele-

gance, who forget their dress, and exhibit an ease and bearing of the highest character.

The duties of a lady receiving visitors are not trifling. She is careful that all her visitors are satisfied, without, however, displaying any affectation. This task is particularly difficult when the evening is passed in dancing; for she must observe, without appearing to do so, the ladies who are not dancing, and send them partners, taking especial care that they do not observe her commission. And to fulfil properly these duties, the mistress of the house should dance but little.

If a lady is merely invited to a ball, her duties are less peremptory and less numerous, but not on that account less indispensable. She is bound to receive, with a modest and smiling mien, all partners, whatever their age or rank. She addresses a few words with politeness to her neighbours even though unknown to her. If they dance much, she compliments them upon their success; and if, on the contrary, they are left alone, she does not seem to perceive it, especially

if she has been more fortunate: she is careful not to speak of her fatigue, or to evince an insulting compassion; and, if she can, she contributes to procure them partners, without their in any way suspecting her of the performance of such an office.

In getting into a carriage, the lady gives one hand to the gentleman assisting her, and raises her dress with the other.

In mounting on horseback, the lady places her right hand on the pommel of the saddle, her left foot in the right hand of the gentleman assisting her, who stoops to receive it, and her left hand on his shoulder. Then, straightening her left knee, she bears her weight on the gentleman's right hand, which he gradually raises, until she is seated on the saddle.

MANNERS IN COMPANY.

ENTERING AND LEAVING THE ROOM.

First impressions are commonly allowed to be powerful; a sufficient reason, certainly, why every one should endeavour to render them as pleasingly in their favour, as they possibly can. This can only be done by attention and study. Manners and appearance first become objects of notice on an individual's entrance into a room; this, with the manner that should be pursued on quitting it, we shall now proceed to notice.

To the young and unpractised *debûtante*, nothing is more trying to the nerves than entering rooms filled with elegance and fashion. We will suppose the young lady under the escort and protection of her family, and therefore in some manner shielded from the observation and well-bred (we should write *fashionable*) stare of a

few score belles and beaux. But with the young man this is different: he at once becomes a subject of notice, and if distinguished by any peculiarity of gait or clumsiness of appearance, is instantly set down as a "Vandal," or a "Goth;" names of a most significant meaning in the upper orders of society. The consequence of this is, that instead of being well received in fresh society, he finds himself a marked individual; this too often produces a distaste for any new acquaintance, and engenders a love of sedentary habits and solitude. With the female sensitive mind, this is more particularly liable to be the case; or, if it have not the above effect, it often occasions a feeling of reserve and shyness that perhaps is never afterwards thoroughly eradicated.

To prevent, therefore, the errors incident to introducing young persons into a state of things they have not been previously fitted to appreciate and enjoy, and still less to shine in, I shall beg leave to submit a few remarks on education, to

the consideration of parents and guardians, that, at the same time, perhaps, may benefit the more juvenile reader.

Education it is that makes the man or woman; to this, we may trace, generally, the origin of grace and elegance, or, pernicious and ungainly habits, that exercise a sway through the after-lives of individuals. To sow well, it has been observed, is to reap well; for it is at this probationary period that good seeds should be set to bring forth "good fruits." If children be early taught good manners, it follows as almost a matter of course, that they become natural and easy, and a portion of themselves, and it would be as difficult in after-life to eradicate them, as it often is to reform bad manners. I would have boys, after being well-educated at a public school, be enabled to dance with elegance, and fence with grace: these accomplishments, while they improve the health and vigour of the person, fix and determine a certain dignity in the carriage, that should be a distinguished criterion of ele-

gance. Instructed in all the minutiæ and etiquette of the ball-room and dinner-table, and having well learnt the self-possession of ease in the first circles, he becomes an ornament to society, and a pride to his family, requiring but the "tour," with the knowledge of the French and Italian languages, to make him a finished gentleman.

Among the pleasing accomplishments, too, that all men should possess some knowledge of, if they have natural capabilities for them, are music and singing. With regard to the acquisition of the deep and learned college education, that most people of consequence are desirous of giving their sons, I am convinced it is any thing but judicious, without indeed they be intended for one of the learned professions: in most acquaintances and invitations among the company which, in good society, is so common, he gets generally avoided or unnoticed; and all, probably, because there is a want of good-breeding distinguishable in his manner or appearance. Indeed, on his en-

trance into a room, a hesitating state, a wavering look, as though the sight were novel, and he knew not how to proceed, at once serves to mark his ignorance of the customs of well-bred people, and is full as displeasing to his entertainers as a pert and vulgar familiarity, on the other hand, is disgusting.

Allow me to mark the line to be observed: On a visitor being announced, on his entering a suit of rooms thrown open (say for an evening party,) his first duty is to pay his respects to the hostess, with such short pithy inquiries and compliments as may be most acceptable. To do this *well*, requires a gentlemanly off-hand ease and elegance, that must spring from perfect self-composure. This *entrê* should be distinguished by a graceful bow, that more particularly tends to work a personal compliment. The manner, indeed, must be considered more than the matter. With regard to the carriage, it should be easy, unrestrained, and affable, on entering a room, and rather bordering on what the French term *non*

ehalance than otherwise. Above all, let it be remembered by my readers, that without an innate feeling of the utmost ease and composure, as far as company are concerned, no one can appear a thoroughly well-bred man. An appearance of flurry, hurry, or hesitation, in your manner of paying an attention, is rather apt to give pain than pleasure to the person you would serve. *The great art of pleasing, upon which all good manners are founded, is to appear to feel a pleasure in so doing yourself.*

Another action, well worthy of being studied in good manners, is the quitting of a room-ful of company when you are taking leave of the hostess. To quit the room under the above circumstances requires much practice, as the great difficulty consists in retiring gracefully to the door without turning your back upon the company. This can only be done by an easy side step, accompanied by a graceful bow. The art, indeed, of quitting a room-ful of guests, so as to leave a pleasant impression behind, requires much

practice, since nothing is so rude and disgusting as to turn your back upon any one. But the above habit of taking leave refers chiefly to an ordinary genteel party, and not to the route or fashionable assemblage, where the etiquette allows you to drop off unseen and unnoticed.

THE DINNER-TABLE.

To shine at the dinner-table requires much conversant practice with polite life. A double duty devolves upon the gentlemen, that of feeding with elegance, and of attending to their fair neighbours; consequently a person's attention should be constantly on the alert. To do this and converse agreeably, conforming at the same time to the practised forms of genteel parties, constitutes the happy art of making one's-self a pleasing guest. In great houses, indeed, the number of servants in waiting greatly tends to relieve visitors from much trouble in mere matters of the table; but in houses of ordinary gentility, where but for instance a single footman is kept to wait at table, this is otherwise. Nothing is so truly distressing as to see an ill-bred person sitting with well-mannered people at table; of all situations in which they may form a portion, no

one is more calculated to display their deficiency in that knowledge that all ladies and gentlemen are supposed to have derived from actual experiences. Among vulgar people the compliment of taking wine is often made truly ridiculous and antic. To render this indeed a compliment to a lady, it should be done with much appositeness of time and circumstances; and then let not the gentleman forget, if different dinner wines be on the table, to ask the lady's choice, and fill her glass before his own; the salute on tasting should consist of a mere inclination of the head: to drink out a health, shows much vulgarity and ignorance of practised forms.

Among other very material matters, the manner of using the knife and fork are not among the least. As early deficiencies in this respect among young people often become so familiarized to them that they commit the greatest vulgarisms with every appearance of *sang froid*, a word or two may not, perhaps, be thrown away.

The knife, let it be recollected, should never

be used for any other purpose than to cut the food with; to convey any thing to the mouth with it, is, in polite society, to commit a downright barbarism; the fork alone should be used for this purpose. Never hold your knife or fork low down on the haft, as though going to dip your fingers in the plate.

In eating fish, the knife, among elegant people, is never used at all; a piece of bread being usually held in the left hand to assist the fish upon the fork. The same in pies and puddings, the fork alone is used. A distinguishing mark of gentility consists in eating very slow, and never by any chance sending your plate up above twice to be helped from any particular dish.

Placing your knife and fork together upon your plate, is always taken as a sign you have done; and as such, in good houses, it is always carried away instanter.

In the use of the napkin and finger-glass, much attention to good manners is called for. With very elegant people, who are generally

very cleanly in their feeding, they are but little called into requisition, and then only towards the close of the dinner.

In taking of poultry, the etiquette of the present fashion allows of a person's using one hand in the picking of bones. This, however, if done by a lady, I cannot think much calculated to set her off to advantage.—For a gentleman to do this, requires a neat arrangement of his napkin.

Among the accomplishments with which every gentleman ought to be acquainted, is the art of carving—carving with ease and grace, inasmuch as it is the peculiar province of the gentleman on the hostess's right hand to relieve her in any thing that is at all tedious, as in the cutting up of game, poultry, &c. Indeed it may be truly affirmed, that no man is qualified to sit at table, unless he be tolerably well acquainted, practically, with carving.

THE BALL-ROOM.

Dancing, as an elegant accomplishment, is held in peculiar esteem in the circles of fashion. It is indeed the practice of this graceful art that should greatly contribute towards fixing the carriage, as it is particularly calculated to give lightness and elasticity to the step. It is ever a source of health and pleasure, and as such cannot be too early acquired, as it soon establishes a grace of movement that habit confirms in riper years. Indeed, that profound metaphysician, Locke, observes, "dancing being that which gives graceful motion to all our lives, and, above all things, manliness, and a becoming confidence to children, I think, cannot be learned too early; nothing appears to me to give children so much confidence and behaviour, and to raise them to the conversation of those above their years, as dancing."

As absolutely forming a portion of good manners, every gentleman should dance tolerably; but it should not be forgotten by young people on their entrance into life, that dancing in fashionable circles and school assemblies, are two distinct things. The activity and free unrestrained step of the former must be taught to give place to the easy grace of movement that distinguishes the latter.

No lady in fashionable circles will dance with a gentleman, unless previously introduced. To ask a lady, therefore, as a stranger, is at once a piece of rudeness or impudence.—This rule forms a grand distinction to ordinary balls, where this breach of proper forms is permitted.

The master of the ceremonies, however, who is supposed to know all parties, easily obviates any feeling of unpleasantness arising from this, by introducing any gentleman to a lady if requested to do so; he, it should be recollected, is the *arbiter elegantiarum* of the room, and di-

rects every thing in order and harmony, forming the sets, and giving out the dances, &c.

As one of the most important things incident to the ball-room, the art of bowing and curtseying gracefully, should be most studied by the juvenile of both sexes. In a ball-room, we naturally look for much elegance in this refined and courtly manner of saluting.

ON VISITING.

Among the most important actions incident to visiting, "calls" are not among the least. It is proper, indeed, that their etiquette should be closely attended to, as they are a matter of such frequent recurrence.

On calling upon any one, your visit should always be announced by sending up your card, which you are equally bound to leave, if the parties be out whom you wish to see. When, however, they are "at home," you should always commit your hat, cloak, or umbrella, to the care of the servant; as none but a very vulgar man would think of entering a gentleman's drawing-room with either.

After being at a party, it is a mark of etiquette to call the next morning, not to ask to see your entertainers, but to make inquiries (this latter particular, unless you are very intimate, may be omitted) and leave your card. To neglect leav-

ing your card, is to commit a great breach of decorum.

On being introduced, in company, to a lady, young men are always expected to bow with great politeness, and express their sense of the honour: a quiet and a lady-like self-possession is equally essential on the part of the female. Among the pleasures, indeed, of good society, an introduction at once dissolves all that foolish formality so much in vogue among very small gentry.

A gentleman should never so far forget propriety, when engaged in conversation with a lady, as to seat himself before her; it is his duty always to hand a chair, and bow as she seats herself first. I know no action in which a gentleman may show his grace of demeanour more than in this. And yet the most palpable bad manners, without habit indeed makes good manners natural, are committed inadvertently by some men, who, perhaps, are the first to feel hurt, when recalled to a sense of their forgetfulness.

CONVERSATION.

Nothing contributes more to the rational enjoyment of society, than the pleasures arising from converse. By this I mean that description of discourse that carries with it the interest and feelings of the company. In conversing, a great want of manners is shown in loud speaking, monopolizing the greater part of the conversation to yourself, or in hinting disagreeable topics. With respect to the latter habit, when ladies are present, all abstruse subjects and political discussions of party feeling should be avoided; for as the taste of the ladies should always form the criterion of discourse, the lighter and more varied the subjects of discussion are, the more accessible they will generally be found. While I state this, let it not be supposed to detract from the dignity of fashionable manners, when it is remembered that the learned Doctor Johnson ob-

serves that, "to trifle agreeably is an art known to few."

As a very clever writer observes, "There is an art by which we may procure esteem ourselves, at the expense of the vanity of others, and which throws a great charm over the manners; but this is the secret of the most accomplished." To talk much of others, and but little of ourselves, is the amiable artifice of ingenious self-love, which thus covertly gains the affections of the coldest hearts, that you are sure of pleasing.

In all conversation, nothing is so generally displeasing as egotism: it is highly censurable as a ridiculous mark of vanity, and want of sense: to make yourself the hero or heroine of your own story, will generally be found to disgust.

To attempt a fine flight of language upon ordinary topics, reminds me of the famous Egyptian queen Cleopatra melting pearls in her draughts: it displays any thing but taste.

To quote the dead languages, when engaged in conversation with ladies, is not discreet or

well-bred, unless, indeed, they be *blue-stockings.* To interrupt a person when speaking, is the height of ill-manners, and justly excites the indignation of the parties whose discourse is broken in upon. Much courtesy should be displayed in differing with the expressed opinion or sentiments of another. Young people, indeed, should never differ with their elders, in company, as it bears with it an appearance of presumption.

To laugh at one's own anecdote, is not only to be ill-bred, but to appear, at the same time, very silly; its wit (if it have any) should be given to amuse others.

Above all things, in speaking, beware of inadvertently committing grammatical errors; and never attempt a French or Italian quotation, without feeling certain you are thoroughly correct. To speak in a rambling incoherent style, marks vanity of intellect; to deliver one's opinion in the pithy choice language of elegant phraseology, marks at once the man of breeding and sense.

ADDRESS IN CONVERSATION.

Is it not an extraordinary circumstance, that although conversation is an art which every man is obliged continually to practise, and on which so much of our social happiness depends, we so rarely meet with any who excel in it? I have frequently, when surrounded at a dinner-table, or on entering a drawing-room with well-informed and agreeable men, and elegant and refined women, from whose conversation I have looked for the highest gratification, seen my anticipated pleasure destroyed, and the harmony of the company broken by some *mal-a-propos* observation, or ill-timed discussion. The truth is, that the conversation of most men is disagreeable, not from any deficiency in wit or judgment, but from a want of that refinement and good breeding, which may be properly called discretion, or tact

Few know where to proceed and where to stop; few are acquainted with that exact boundary beyond which an argument ought never to be pressed. Most aim at being distinguished, rather than entertaining, and speak more to gratify some particular passion or vanity of their own, than to contribute to the amusement or information of others. Almost every man has some favourite study or pursuit to which he is peculiarly devoted, and on which he may be enabled to communicate the most correct and judicious information. But he should remember, that however pleasing this subject may be for him to discourse upon, it may not be equally so to others; and that which is to him an agreeable topic, may be to some uninteresting, or to some offensive. This consideration ought to put every one especially on his guard, and prevent him from introducing a subject to which he is but too partial—I mean himself. If we consider for an instant, we shall be convinced of the impolicy as well as the bad taste of talking of ourselves. Surely it cannot be to our in-

terest to expose our failings; still less is it advisable to boast of our virtues; as for our domestic affairs, how entertaining it must be for a stranger to learn that a lap-dog has got the phthisic, or that a tradesman or a servant is a knave or a fool.

But of all who disturb the harmony of social intercourse by ill-timed or obtrusive remarks, those are the most insufferable, who, under the mask of candour and affected ingenuousness, assume the privilege of what they call "speaking their minds." It has been observed, that men who fail of advancing their fortunes by their heads, not unfrequently attempt it by their heels. It may in like manner be said of these, that in despair of ever becoming eminent for their elegance, their sense, or any estimable quality, they determine to be at least notorious, by arrogating to themselves the right of being pre-eminently rude. Did not experience militate against such a belief, one would really think it impossible that a man could find gratification in rendering his friends uncomfortable, and himself disliked. Un-

fortunately, we frequently hear a person of this class say a rude thing for the very pleasure of saying it; although a contrary behaviour, quite as innocent, to say the least of it, might have preserved his friend, or secured his fortune.

It is impossible too strongly to warn all, but especially those just entering into life, against encouraging the slightest propensity to a behaviour of this sort. This caution is the more necessary, because to inexperienced minds this mode of conduct carries with it a pleasurable appearance of openness and sincerity, and is, perhaps, calculated to impose upon the understanding of the weak; to all others it is contemptible; a well-bred man despises it for its vulgarity, a sensible man for its facility. We do not go into society so much to receive instruction or advice, as to promote the rational happiness of ourselves and others; and how either the one or the other can be advanced by an exposure of the faults and follies of our friends, is a problem which I have neither the inclination nor the ability to solve.

But while we endeavour to avoid the impertinence of talking too much, we must be careful not to fall into the opposite extreme. There are some, who,

"Mistaking the reverse of wrong for right,

offend as much by their silence as others by their garrulity. From whatever motive this proceeds, whether from pride, bashfulness, or an affectation of singularity, the consequences are the same. None but ourselves can judge of our motives, but our actions are open to all; and a reserve which arises from timidity and *mauvaise honte*, renders us liable to the imputation of ignorance or hauteur.

One degree and no further removed from those who "speak their minds," is a class of persons who, if they do not positively interrupt, at least negatively check, the harmony and pleasure of social intercourse; and who, because they abstain from uttering a rude speech, think themselves excused from ever making a civil one. One would imagine that they were giving evidence in

a court of justice, or at least, were bound by some scruple of conscience; so cautiously do they abstain from speaking a syllable that is not borne out by truth. Place one of these unimaginative matter-of-fact men by the side of a young and timid beauty, just emerging from the nursery into the drawing-room, and trusting to the delicate attentions of a polished courtesy for confidence and encouragement, she is embarrassed—a kind word would dissipate her embarrassment: she is awkward from the very apprehension of being so —a soothing whisper would convert her awkwardness into ease; yet the word, the whisper are withheld, because, forsooth, it would be paying her a compliment. I have no patience with these people, they are more intolerable than a company of Dutch smokers; though they contribute nothing to the pleasure of others, they expect others to administer to theirs; for there is not one of them who would not be offended with any deficiency of attention to himself, however unwilling he may be to show it in return. There are seve-

ral minor divisions of this class, as well as many others, which it would be tedious here to enumerate; experience will point them out—prudence will avoid them.

Of all the various qualities and accomplishments which unite in forming a well-bred man, there is none so likely to promote his reputation, or advance his fortune, as the art of conversing well. It is justly observed by Dr. Blair, "that of those endowments that are absolutely necessary to the happiness of man, Nature has in general been equally bounteous to all her children; while those which, if not superfluous, may at least be deemed adventitious, have been distributed by her with a more sparing hand." This remark cannot be more happily applied than with reference to the subject before us. Let each of us, in our mind's eye, review the circle of our acquaintance; let us endeavour to recollect how few of them there are to whom we have listened with unmixed gratification, who have never annoyed us by talking too much, or offended us by

talking too little, by their pedantic dictation on one topic, or their studied silence on all; almost a momentary glance will convince us, that the number is so small, as to excite at once astonishment and regret.

SMALL TALK.

It is no easy matter to talk well. A man may read many books, and have a tenacious memory, and a sound judgment, and no small portion of critical acumen. He may express his thoughts in elegant language; he may season his discourse with wit, and be a living lexicon, and a walking encyclopedia; and yet, after all, be but a dull every-day companion. All the world don't read books; and all who do read, do not care about them; but every body loves to talk. There is something very pleasant in hearing the sound of one's own voice; and when we are wearied with toil, or tired with thought, we love to chat, to set the tongue in motion, to relieve the sense of weariness.

There seems to be a great deal of wisdom in speaking contemptuously of common-place talk;

but it is all seeming. Real wisdom makes a man a most agreeable companion; but mock wisdom, the affectation of profundity, the prudery of learning, makes him quite the reverse. If a man of great learning be an agreeable man, it is not his learning that makes him so, but his dexterity in managing it. If he be above small talk, he may, for nine-tenths of the world, keep his learning to himself. It is an admirable conceit for profound critics in the ancient languages of Greece and Rome, to spend years upon settling the reading of an old song, and write volumes upon a cadence, and bury themselves in dust till their souls are as dry as a stuffed alligator, and then give themselves airs upon the insipidity and nothingness of small talk.

The mistake is common, though not for that reason less a mistake, to imagine that it is the easiest matter in the world to talk about nothing, or every-day occurrences: it requires an active mind, an observant mind, and no small share of that invaluable, unpurchasable, and unlearnable

quality, good humour, to say something on every thing to any body. It has been sometimes noticed, as a remarkable and amiable trait in the characters of some men, of very superior minds, that they have been able and willing to make themselves agreeable to children; and not unfrequently has it been observed of great monarchs, that they had something to say to every body.

If a man must never open his lips, but for the enunciation of an aphorism, or never say any thing which has not been, or may not be, in print; if he must be everlastingly talking volumes, or discussing knotty points of casuistry, politics, or metaphysics, he will find the gift of speech rather burthensome, and but few of his audience willing to hear him out

But I am not wishing to vindicate nonsense, or extol trifling. I am only putting in a claim for the due honours of that species of talk, which must, more or less, be at times the occupation of us all. We have heard of *conversaziones*, where common-place is studiously avoided, where poli-

ties and weather are never discussed, but where criticism, or metaphysics, or antiquities, and matters of taste, form the sole subjects of discourse. This sounds mightily edifying, to be sure; but the most egregious common-place is not unfrequently heard in these parties. Let but the topics of the day be known, the last novel, or picture, or public singer, and all the conversation may be anticipated. In order to shine, the mind puts itself into the most strained and unnatural attitudes, and displays its possessions, instead of exerting its powers; and many a poor soul dares hardly open its lips, for want of having read certain books, or seen certain pictures, or statues, or opera dancers.

Small talk obviates these evils; the mind is at ease; there is no intention of saying any thing profound; there is no fear of disappointing expectation; and in this delightful recreation we often

"Snatch a grace beyond the reach of art."

It is very pleasant to pass time agreeably, to keep the mind active without wearying it, to

have all our hours engaged in some form or other; we cannot do this without some share of small talk.

Perhaps, if this art were a little more studied, we might find our account in it. The French are said to shine in this particular; they can thus make themselves agreeable at very little expense of time or thought; and if our own countrymen, without sacrificing their solidity of character, and compromising their sincerity, could take a lesson from some European nations, they would render American society, in grace as well as substance, the best society in the world.

ADVANTAGES OF FEMALE CONVERSATION.

Talk to women, talk to women as much as you can. This is the best school. This is the way to gain fluency, because you need not care what you say, and had better not be sensible. They, too, will rally you on many points, and, as they are women, you will not be offended. Nothing is of so much importance, and of so much use, to a young man entering life, as to be well criticised by women. It is impossible to get rid of those thousand bad habits which we pick up in boyhood without this supervision. Unfortunately you may have no sisters. But never be offended if a woman rally you. Encourage her. Otherwise you will never be free from your awkwardness, or any little oddities, and certainly never learn to dress.

MUSIC AND SINGING.

These are accomplishments that every one should be possessed of, if, indeed, they have a natural taste for their acquisition; as they form, at times, so agreeable a relief from conversation; at the same time, they may be considered as affording an inexhaustible fund of amusement to their possessors. Music refines the taste and exalts the imagination; and, through the exuberant sway it possesses over its admirers, greatly tends to alleviate the many sorrows of life. Indeed, I cannot but greatly differ with Chesterfield in his opinions respecting the acquirement of a knowledge of music by gentlemen. This polite author deems it derogatory to a gentleman, and gives it as an opinion that when fiddlers, &c. are wanted, they should be paid for. But, surely, that which in itself is a general source of pleasure and satisfaction, of whatsoever kind it is,

should be learned by all. Accomplishments, of whatsoever kind they be, are prized nowhere more than they are in fashionable life; and the first people in the country are happy in displaying their acquirements in this respect.

A most vulgar habit, in reference to music and singing, is very common, I am sorry to say, in good society; I particularly allude to the affectation some people are guilty of, in not complying with a request, when asked to sing or play; they frequently make a variety of excuses, as ridiculous as they are insincere; merely for the purpose of raising expectation, and becoming an object of notice and entreaty. Nothing is so truly contemptible and ill-bred as such trickery. Even if a person has, in reality, a cold, when asked to favour a company with their voice, the best way for them at once to convince their friends of the fact (if pressed) is to sing at once. Indeed, it will always be remarked that a truly well-bred person will always appear to take a pleasure in obliging

Among girls, however, I am aware there is oftentimes a nervous timidity, that prevents the display of their powers in playing and singing before an assembly; although, alone, they can execute one and the other with considerable effect. I have myself known many instances of this kind, and can recommend no better way to conquer this feeling than constant practice, and of endeavouring, when singing or playing at a friend's house, to fancy yourself alone.

EPISTOLARY CORRESPONDENCE.

In letter-writing, as in every other matter connected with civilized life, there is a form and a style in society, that every one, having pretensions to gentility, is bound and expected to follow. Epistolary correspondence is particularly deserving of notice, from the gratification it gives us, by affording us the only means of communicating with absent friends. Of composition, it is not my purpose to speak, further than to recommend the study of a clear, concise, and elegant style of expression; I shall therefore confine myself to a few distinct observations connected with my subject.

In writing, learn to date your letters at the bottom of your paper, and not at the commencement, as this practice, in genteel society, is quite obsolete. Always envelope your letter in a blank cover; except, indeed, when writing through the post to the country, for the compliment would

then be at the expense of double postage, unless, indeed, your letter be franked.

To use a wafer, is vulgar beyond expression; wax should always form your seal, impressed either with your arms or some pretty motto. In writing to a gentleman of any consequence, always place &c. &c. &c. after his name; it is complimentary, and is understood to refer to any appointments or rank he may hold. All gentlemen, it is almost needless, perhaps, to add, should be addressed as esquires; although not, perhaps, officially correct, it is always given by courtesy.

Not to answer the receipt of a letter immediately, is neglectful; not to answer it at all, insulting. The common courtesies of life, compel an individual, howsoever high be his rank, to reply, immediately, to a lady's or gentleman's letter. Not to do so, is to forget what is due to himself. Invitations to dinner are generally written on proper cards, and are always expected to be immediately answered. To neglect this, is to display much ignorance or contempt.

AWKWARDNESS.

The following satire on awkwardness is taken from Blackwood's Magazine, and may very probably be the production of Professor Wilson himself.

Man is naturally the most awkward animal that inhales the breath of life. There is nothing, however simple, which he can perform with the smallest approach to gracefulness or ease. If he walks,—he hobbles, or jumps, or limps, or trots, or sidles, or creeps—but creeping, sidling, limping, hobbling, and jumping, are by no means walking. If he sits,—he fidgets, twists his legs under his chair, throws his arm over the back of it, and puts himself in a perspiration, by trying to be at ease. It is the same in the more complicated operations of life. Behold that individual on a horse! See with what persevering alacrity he hobbles up and down from the croupe

to the pommel, while his horse goes quietly at an amble of from four to five miles in the hour. See how his knees, flying like a weaver's shuttle, from one extremity of the saddle to another, destroy, in a pleasure-ride from Edinburgh to Roslin, the good, gray kerseymeres, which were glittering a day or two ago in Scaife and Willis's shop. The horse begins to gallop—Bless our soul! the gentleman will decidedly roll off. The reins were never intended to be pulled like a peal of Bob Majors; your head, my friend, ought to be on your own shoulders, and not poking out between your charger's ears; and your horse ought to use *its* exertions to move on, and not you. It is a very cold day, you have cantered your two miles, and now you are wiping your brows, as if you had run the distance in half the time on foot.

People think it a mighty easy thing to roll along in a carriage. Step into this noddy. That creature in the corner was evidently in a state of such nervous excitement that his body is as

immoveable as if he had breakfasted on the kitchen poker; every jolt of the vehicle must give him a shake like a battering-ram; do you call this coming in to give yourself a rest? Poor man, your ribs will ache for this for a month to come! But the other gentleman opposite: see how flexible he has rendered his body. Every time my venerable friend on the coach-box extends his twig with a few yards of twine at the end of it, which he denominates "a whupp," the suddenness of the accelerated motion makes his great, round head flop from the centre of his short, thick neck, and come with such violence on the unstuffed back, that his hat is sent down upon the bridge of his nose with a vehemence which might well nigh carry it away. Do you say that man is capable of taking a *pleasure*-ride? Before he has been bumped three miles, every pull of wind will be jerked out of his body, and by the time he has arrived at Roslin, he will be a dead man. If that man prospers in

the world, he commits suicide the moment he sets up his carriage.

We go to a ball. Mercy upon us! is this what you call dancing? A man of thirty years of age, with legs as thick as a gate-post, stands up in the middle of the room, and gapes, and fumbles with his gloves, looking all the time as if he were burying his grandmother. At a given signal, the unwieldy animal puts himself in motion; he throws out his arms, crouches up his shoulders, and, without moving a muscle of his face, kicks out his legs, to the manifest risk of the bystanders, and goes back to the place puffing and blowing like an otter, after a half-hour's burst. Is this dancing? Shades of the filial and paternal Vestris! can this be a specimen of the art which gives elasticity to the most inert conformation, which sets the blood glowing with a warm and genial flow, and makes beauty float before our ravished senses, stealing our admiration by the gracefulness of each new motion,

till at last our souls thrill to each warning movement, and dissolve into ecstasy and love?

People seem even to labour to be awkward. One would think a gentleman might shake hands with a familiar friend without any symptoms of cubbishness. Not at all. The hand is jerked out by the one with the velocity of a rocket, and comes so unexpectedly to the length of its tether, that it nearly dislocates the shoulder bone. There it stands swaying and clutching at the wind, at the full extent of the arm, while the other half is poked out, and half drawn in, as if rheumatism detained the upper moiety and only below the elbow were at liberty to move. After you have shaken the hand, (but for what reason you squeeze it, as if it were a sponge, I can by no means imagine,) can you not withdraw it to your side, and keep it in the station where nature and comfort alike tell you it ought to be? Do you think your breeches' pocket the most proper place to push your daddle into? Do you put it there to guard the solitary half-crown from the

rapacity of your friend; or do you put it across your breast in case of an unexpected winder from your apparently peaceable acquaintance on the opposite side?

Is it not quite absurd that a man can't even take a glass of wine without an appearance of infinite difficulty and pain? Eating an egg at breakfast, we allow, is a difficult operation, but surely a glass of wine after dinner should be as easy as it is undoubtedly agreeable. The egg lies under many disadvantages. If you leave the egg-cup on the table, you have to steady it with the one hand, and carry the floating nutriment a distance of about two feet with the other, and always in a confoundedly small spoon, and sometimes with rather unsteady fingers. To avoid this, you take the egg-cup in your hand, and every spoonful have to lay it down again, in order to help yourself to bread; so, upon the whole, we disapprove of eggs, unless, indeed, you take them in our old mode at Oxford; that is, two eggs

mashed up with every cup of tea, and purified with a glass of hot rum.

But the glass of wine—can any thing be more easy? One would think not—but if you take notice next time you empty a gallon with a friend, you will see that, sixteen to one, he makes the most convulsive efforts to do with ease what a person would naturally suppose was the easiest thing in the world. Do you see, in the first place, how hard he grasps the decanter, leaving the misty mark of five hot fingers on the glittering crystal, which ought to be pure as Cornelia's fame? Then remark at what an acute angle he holds his right elbow as if he were meditating an assault on his neighbour's ribs; then see how he claps the bottle down again as if his object were to shake the pure ichor, and make it muddy as his own brains. Mark how the animal seizes his glass,—by heavens he will break it into a thousand fragments! See how he bows his lubberly head to meet half-way the glorious cargo; how he slobbers the beverage over his unmeaning

gullet, and chucks down the glass so as almost to break its stem after he has emptied it of its contents as if they had been jalap or castor-oil! Call you that taking a glass of wine? Sir, it is putting wine into your gullet as you would put small-beer into a barrel,—but it is not—oh, no! it is not taking, so as to enjoy, a glass of red, rich port, or glowing, warm, tinted, beautiful caveza!

A newly-married couple are invited to a wedding dinner. Though the lady, perhaps, has run off with a person below her in rank and station, see when they enter the room, how differently they behave.—How gracefully she waves her head in the fine recover from the withdrawing curtesy, and beautifully extends her hand to the bald-pated individual grinning to her on the rug! While the poor spoon, her husband, looks on, with the white of his eyes turned up as if he were sea-sick, and his hands dangle dangle on his thighs as if he were trying to lift his own legs. See how he ducks to the lady of the house, and

simpers across the fire-place to his wife, who by this time is giving a most spirited account of the state of the roads, and the civility of the postillions near the Borders.

Is a man little? Let him always, if possible, stoop. We are sometimes tempted to lay sprawling in the mud fellows of from five feet to five feet eight, who carry the back of their heads on the extreme summit of their back-bone, and gape up to heaven as if they scorned the very ground. Let no little man wear iron heels. When we visit a friend of ours in Queen-street we are disturbed from our labours or conversation by a sound which resembles the well-timed marching of a file of infantry or a troop of dismounted dragoons. We hobble as fast as possible to the window, and are sure to see something chappie of about five feet high stumping on the pavement with his most properly named cuddy-heels; and we stake our credit, we never yet heard a similar clatter from any of his majesty's subjects of a rational and gentlemanly height—We mean

from five feet eleven (our own [illegible] to six feet three.

Is a man tall? Let him never wear a surtout. It is the most unnatural, and therefore the most awkward dress that ever was invented. On a tall man, if he be thin, it appears like a cossack-trouser on a stick leg; if it be buttoned, it makes his leanness and lankness still more appalling and absurd; if it be open, it appears to be no part of his costume, and leads us to suppose that some elongated habit-maker is giving us a specimen of that rare bird, the flying tailor.

We go on a visit to the country for a few days, and the neighbourhood is famous for its beautiful prospects. Though, for our own individual share, we would rather go to the catacombs alone, than to a splendid view in a troop, we hate to balk young people! and as even now a walking-stick chair is generally carried along for our behoof, we seldom or never remain at home when all the rest of the party trudges off to some "bushy bourne or mossy dell." On these occasions how

infinitely superior the female is to the male part of the species! The ladies, in a quarter of an hour after the proposal of the ploy, appear all in readiness to start, each with her walking-shoes and parasol, with a smart reticule dangling from her wrist. The gentlemen, on the other hand, set off with their great, heavy Wellingtons, which, after walking half a mile, pinch them at the toe, and make the pleasure excursion confine them to the house for weeks. Then some fool, the first gate or stile we come to, is sure to show off his vaulting, and upsets himself in the ditch on the opposite side, instead of going quietly over and helping the damsels across. And then, if he does attempt the polite, how awkwardly the monster makes the attempt! We come to a narrow ditch with a plank across it.—He goes only half way, and standing in the middle of the plank, stretches out his hand and pulls the unsuspecting maiden so forcibly, that before he has time to get out of the way, the impetus his own tug has produced, precipitates them both among the hemlock

and nettles, which, you may lay it down as a general rule, are to be found at the thoroughfares in every field.

We hold that every man behaves with awkwardness when he is in love, and the want of the one is a presumption of the absence of the other. When people are fairly engaged, there is perhaps less of this directly *to* the object, but there is still as much of it in her presence; but it is wonderful how soon the most nervous become easy when marriage has concluded all their hopes. Delicate girl! just budding into womanly loveliness, whose heart, for the last ten minutes, has been trembling behind the snowy wall of thy fair and beautiful bosom, hast thou never remarked and laughed at a tall and much-be-whiskered young man for the *mauvaise honte* with which he hands to thee thy cup of half-watered souchong? Laugh not at him again, for he will assuredly be thy husband.

Love, when successful, is well enough, and perhaps it has treasures of its own to compensate

for its inconveniences; but a more miserable situation than that of an unhappy individual before the altar, it is not in the heart of man to conceive. First of all, you are marched with a solitary male companion up the long aisle, which on this occasion appears absolutely interminable; then you meet your future partner dressed out in satin and white ribbons, whom you are sure to meet in gingham gowns or calico prints, every morning of your life ever after. There she is, supported by her old father, decked out in his old-fashioned brown coat, with a wig of the same colour, beautifully relieving the burning redness of his huge projecting ears; and the mother, puffed up like an overgrown bolster, encouraging the trembling girl, and joining her maiden aunts of full fifty years, in telling her to take courage, for it is what they must all come to. Bride's-maids and mutual friends make up the company; and there, standing out before this assemblage, you assent to everything the curate, or, if you are rich enough, the rector, or even the dean,

may say, showing your knock-knees in the naked deformity of the white kerseymeres, to an admiring bevy of the servants of both families, laughing and tittering from the squire's pew in the gallery. Then the parting!—The mother's injunctions to the juvenile bride to guard herself from the cold, and to write within the week. The maiden aunts' inquiries, of, "My dear, have you forgot nothing?"—the shaking of hands, the wiping and winking of eyes! By Hercules!—there is but one situation more unpleasant *in* this world, and that is, bidding adieu to your friends, the ordinary and jailor, preparatory to swinging from the end of a halter *out* of it. The lady all this time seems not half so awkward. She has her gown to keep from creasing, her vinaigrette to play with; besides, that all her nervousness is interesting and feminine, and is laid to the score of delicacy and reserve.

AMERICAN PECULIARITIES.

[We insert the following comparison of Englishmen and Americans, drawn by the impartial hand of a Scotchman, in order to enable our readers to remark some of the peculiarities of manner arising from peculiarities of character which distinguish us from foreign nations; by keeping these in view, we may avoid whatever is inconsistent with the character and manners of a citizen of the world, or gentleman, who would be recognized as such in any society.]

We are an old people. The Americans are a new people. We value ourselves on our ancestry —on what we have done; they, on their posterity, and on what they mean to do. They look to the future; we to the past. They are proud of Old England as the home of their forefathers; we, of America, as the abiding-place of western Englishmen.

They are but of yesterday as a people. They

are descended from those whose burial-places are yet to be seen: we, from those whose burial-places have been successively invaded by the Roman, Saxon, Dane, and Norman, until they are no longer to be distinguished from the everlasting hills.

As a whole people, the Americans talk a better English than we do; but then, there are many individuals among us who speak better English than any American, unless we except, here and there, a well-educated New Englander; and a few eminent public speakers, like the late Mr. Pinckney, who was minister to this court; and Mr. Wirt, the present attorney-general of the United States, who will probably succeed Mr. Rush in the same capacity; and, then, there are a multitude among us who speak better English than is common among the well-educated men of America, although they do not speak the best English, such as the few among us do.

I have heard a great deal said about the habits of cleanliness in England and America; and I

have sometimes laughed very heartily at the reciprocal prejudices of the English and American women.

I have heard an English woman complain of a beastly American, for spitting into the fire; and I have heard an American woman express the greatest abhorrence of an Englishman, for spitting in his pocket handkerchief; or, for not spitting at all, when he happened to mention that well-bred men swallowed their saliva. A spitting-box is a part of the regular furniture of every room in America, although smoking is now entirely out of fashion there.

An American will not scruple to pick his teeth or clean his nails, if he should think it necessary —anywhere, at any time—before a lady. An Englishman would sooner let them go dirty.

An American never brushes his hat—very rarely his coat: and his hair, not once a-week. An Englishman will brush the first with his coat sleeve, or a silk handkerchief, whenever he puts it on or off: and the latter, every time that he

goes out. The American is laughed at for his personal slovenliness, in England, and the English man for his absurd anxiety, in America. Such is national prejudice.

The Englishman is more of a Roman; the American more of a Greek, in the physiognomy of his face and mind, in temper and in constitution. The American is the vainer; the Englishman the prouder man of the two. The American is volatile, adventurous, talkative, and chivalrous. The Englishman is thoughtful, determined, very brave, and a little sullen. The Englishman has more courage; the American more spirit. The former would be better in defence; the latter in attack. A beaten Englishman is formidable still; a beaten American is good for nothing, for a time.

The countenance of the Englishman is florid; not sharply, but strongly marked, and full of amplitude, gravity, and breadth; that of an American has less breadth, less gravity, less amplitude, but more vivacity, and a more lively character.

The expression of an Englishman's face is greater; that of the American, more intense.

In the self-satisfied, honest, hearty, and rather pompous expression of an English face, you will find, when it is not caricatured, a true indication of his character. Other people call him boastful, but he is not. He only shows, in every look and attitude, that he is an Englishman, one of that extraordinary people, who help to make up an empire that never had, has not, and never will have, a parallel on earth. But then he never tells other men so, except in the way of a speech, or a patriotic newspaper essay.

And so, in the keen, spirited, sharp, intelligent, variable countenance of an American, you will find a correspondent indication of what he is. He is exceedingly vain, rash, and sensitive: he has not a higher opinion of his country than the Englishman has of his; but then, he is less discreet, more talkative, and more presumptuous; less assured of the superiority which he claims for his country; more watchful and jealous, and,

of course, more waspish and quarrelsome, like diminutive men, who, if they pretend to be magnanimous, only make themselves ridiculous, and being aware of this, become the most techy and peevish creatures in the world.

The Englishman shows his high opinion of his country by silence; the American his, by talking; one by his conduct, the other by words; one by arrogance, the other by superciliousness.

The Englishman is, generally, a better, braver, and a nobler-minded fellow, than you might be led to believe from his appearance. The face of an American, on the contrary, induces you to believe him, generally, a better man than you will find him.

But then, they are so much alike, or rather there are individuals of both countries so like each other, that I know many Americans who would pass everywhere for Englishmen, and many Englishmen who would pass anywhere for Americans. In heart and head they are much more alike, than in appearance or manners.

An Englishman, when abroad, is reserved, cautious, often quite insupportable, and when frank, hardly ever talkative; not very hasty, but a little quarrelsome nevertheless; turbulent, and rather overbearing, particularly upon the continent. At home, he is hospitable, frank, generous, overflowing with honesty and cordiality, and given to a sort of substantial parade—a kind of old-fashioned family ostentation.

But the American is quite the reverse. Abroad he is talkative, noisy, imperious; often excessively impertinent, capricious, troublesome, either in his familiarity, or in his untimely reserve; not quarrelsome, but so hasty, nevertheless, that he is eternally in hot water. At home, he is more reserved; and, with all his hospitality, much given to ostentation of a lighter sort; substitute—finery and show.

An American is easily excited, and, of course, easily quieted. An Englishman is neither easily quieted, nor easily excited. It is harder to move

the latter; but once in motion, it is harder to stop him.

One has more strength and substance; the other more activity and spirit. One has more mind, more wisdom, more judgment, and more perseverance; the other more genius, more quickness of perception, more adventurousness.

The Englishman's temper is more hardy and resolute; that of the American more intrepid and fiery. The former has more patience and fortitude; the latter more ardour. The Englishman is never discouraged, though without resources: the American is never without resources, but is often disheartened. Just so is it with the female character.

An American woman is more childish, more attractive, and more perishable; the English woman is of a healthier mind, more dignified, and more durable. The former is a flower, the latter a plant. One sheds perfume; the other sustenance. The English woman is better suited for a friend, a counsellor, and a companion—for the

mother of many children, and for the partnership of a long life. But the American woman, particularly of the south, is better fitted for love than counsel:—child-bearing soon destroys her. A few summers, and she appears to have been born a whole generation before her husband. An English woman has more wisdom; an American more wit. One has more good sense; the other more enthusiasm. Either would go to the scaffold with a beloved one; but the female American would go there in a delirium; the English woman deliberately, like a martyr.

AFFECTATION.

Affectation is the wisdom of fools, and the folly of many a comparatively wise man. "It is," says Johnson, "an artificial show; an elaborate appearance; a false pretence." Surely it must be a most infirm judgment which *prefers* counterfeit to *real;* and which employs art, labour, and pretence, to produce that which is spurious and vile, whilst the genuine commodity requires no such effort.

Simplicity of conduct and of manners, the unquestionable indications of sound sense and of a correct taste, exonerate their happy possessors from the whole of that toilsome load, which the enslaved and feeble minds of artificial characters constantly sustain. O what a weariness it must be, to be *always* acting a part, to torture and tutor every thought, word, and action in common life and daily intercourse, so as to produce a fac-

titious result; to adopt conduct, select words, and profess sentiments on the most trivial as well as the most important occasions, which shall be sure to differ, more or less, from what is plain, obvious, and direct. An affected person meets a friend in the street: he *is* his friend, and there is, at times, something like real companionship between the parties. The honest straight-forward man extends his hand, with an ingenuous smile on his countenance; the other extends his *finger*, and although glad enough to meet his friend, thinks fit (he knows not why) to *appear* as if he did not wish to be too intimate. A broad stare, very much like that of an ape at a porcelain apple, is stamped on his visage. His gestures and words are stiff and starched; his figure is inclined just two degrees from the perpendicular. He stands as if wishing to go, and replies in the tone and style of a green parrot to all that is said. And why is all this? Why, he thinks that in this way he has the upper hand of his artless acquaintance; he thinks that these assumed man-

ners enable him to manage people wonderfully well whenever he pleases; besides he has taken up an idea, that stiff, cold, and formal manners are gentlemanly, and show good breeding; and he makes this conduct the more conspicuous that others may be sure to notice it, and if to notice, to admire and to envy him, as a matter of course. He dreams not that his labour is ever lost; that success is ever wanting. It enters not into the thick head of that tall or short-whiskered fool, that he is an object of contempt to the wise; aye, and to the unwise; for even blockheads, if they do not happen to be *affected* blockheads, are better judges than he of human nature. He is not aware that one must be *a man* to be a gentleman, and that he who thus descends to artifice and dissimulation, is a child in judgment, and a monkey in conduct.

Affectation may be compared to a coat of many pieces and divers colours, ill fitted and neither stitched nor tied, which some unblest mortal might endeavour, with incessant pains and solici-

tude, to hold together and to wear. Let us forbear the epithet of a fool, to one so acting, until he is rightly named who assumes from choice (necessity there can be none) the incommodious, unprosperous, and despicable guise of affected sentiments, words and manners; and, who appearing to the utmost disadvantage whilst making these obvious, though guileful efforts, congratulates himself on his imagined skill and success, and feels all that satisfaction and chuckling complacency common to paltry feelings and a little mind.

That affectation, in proportion as it exists, is the consequence of a weak and diseased judgment, which, like a broken helm, deceives and misdirects, appears evident from this, that persons afflicted with it ever make an utterly false estimate of their own power of concealment, and of the powers which persons in general possess of discernment. The string of unprisoned shopmen, who on Sundays arm in arm occupy the whole width of pavement of a London street, have not

sense and judgment strong enough to apprise them, that the long, measured, and simultaneous step, the periodical patting of the cork heel upon the flag stones; the swallow-tailed coat; the cravat nine inches broad; the unshaved throat, and collars above the ears; the silver mounted glasses; the supercilious stare, and so forth;—all go to prove them what they *are*—unprisoned shopmen,—and what they need *not* be, silly and vulgar fellows to boot. There is not a road-sweeper to whom they do, or do not, toss a half-penny at a crossing, but knows them instantly to be low-conditioned men by these plebeian characteristics. Notwithstanding the constant propensity "to magnify the idea of self," they are by their own act placing themselves at the wrong end of the telescope. They are pigmies in the eyes of all but themselves. What then is a man's judgment worth which thus influences his conduct?

But without descending so low as to the characters just mentioned, abundant specimens of

absurd and odious affectation may be discovered. Indeed its varieties and its degrees, if not infinite, far exceed our present ability to recognize individually. To distinguish the forms and shades of it, even amongst men of intellect, would be a mighty task which we must decline. It is a mawkish malady, however, which in them, as in others, indicates weakness of mind and judgment, in proportion as it is allowed. It is said that when a wise man plays the fool he does it with a vengeance; and so it is, that the most glaring examples of affectation (though of an entirely different kind from that above referred to) have been furnished by persons of unquestioned ability, and of considerable mental vigour. One may see, for instance, a tall, square-shouldered, awkward man, with a lean, bony visage, by no means inexpressive, however, and exhibiting indications of the power and habit of thinking; of such an one, it may be said emphatically that he is *no fool* as regards his capacity, and a very great one as regards his conduct. He will walk into

a room in which sundry persons are sitting, as good, however, as he is, in the former particular, and vastly his betters in all others. He will take off his great coat by a most methodical, precise, and deliberate act of decortication, and will hand it to a lady to put away with all the indifference of a parson resigning his surplice to the sexton. Then he will subside into a chair, and turning his back upon the unnoticed individual who sits next him, until the two mightily resemble the sign *Pisces* of the Zodiac, he will address himself to some child; or if otherwise minded, will sit absolutely silent; yea, although that silence from peculiar circumstances may be a peculiar outrage upon common good manners. Yet that man *could* converse in a rational and interesting way; but it is his pleasure at present to assume the mingled character of the bear and the ass. His affectation and folly therein are more conspicuous than his wisdom, even when he is not thus unwise. He much overrates his reputation as a man of intellect, when

he thinks that in the opinion of others it will admit of such large deductions, and yet show a balance in his favour.

Then there is a distinct sort of affectation, common enough, but peculiar to elderly persons, especially men. How many a short, stout, sturdy, crabbed, testy and churlish old curmudgeon, derives his sole title to these unlovely characteristics from the source of all affectation—a morbid desire to seem to be what the individual in fact is not. The greatest compliment that can be paid him is to tell him that he has more affectation than his grandson of twenty or his granddaughter of fifteen—a pre-eminence quite needless, certainly,—that he has a sort of pride in being thought austere, inflexible, and crusty; that he is as fond of exhibiting his odd old-fashioned ways as his fair descendant may be of showing off her fantastical *new-fangled* airs—such he is pleased to call them; that if his judgment had been more sound, and his mental vigour greater, he would have been neither crabbed, testy, crusty,

nor churlish, seeing he is, when he is *himself*, a good sort of kind-hearted man. Some may not readily recognize the affectation of characters of this sort. Others, however, can see it under many a brown wig and three-cocked hat. Whilst girls affect smiles, these affect frowns; the former to please others, the latter to please themselves.

It must be borne in mind, that at whatever period of life and in whatever characters this affectation is discovered, a want of good-breeding is clearly manifested. Low-conditioned persons generally contrive, by follies of this sort, to point a finger to their origin which is a most faithful index. As a young *gentleman* never assumes the manners or guise of a *dandy*, so an old *gentleman* adopts not those of the churl. Doubtless there is much in the bearing of a high-bred man, and in the intercourse of the best society, which is assumed in a certain way and for certain purposes; but he knows little indeed of human nature who confounds this for an instant with the affectation we have been speaking of. A gentle-

man, adopting the usages of society, may meet another, and say, "How do you do, Sir? I am very glad to see you," though in fact he would rather just then have passed on without interruption. Although this sort of thing is much better avoided, it arises not at all from that infirm habit and temper of the mind which usually gives birth to affectation. In one case, the endeavour is merely to please by appearing pleased; in the other it is as nearly the reverse of this as possible.

This we know, that a certain destitution of judgment and sound sense; an infirmity of principle and of purpose; unconsciousness in the party of these or any other mental disadvantages; together with the consequent measure of conceit and self-approval, make up something like the character of a fool (pardon the epithet). When with these there is combined a peculiar appetite for praise, and an unhealthy solicitude respecting the opinion of others, he becomes an affected fool; that is, of course, to a measured or

unmeasured extent, according to circumstances. If this unenvied personage should have in addition—as is very frequently the case—a spice of ambition, and of the love of distinction, then his affectation takes the turn of eccentricity, respecting which we may perhaps have a word or two to say upon a future occasion.

POLITENESS AT HOME.

The truly polite person is polite everywhere. He does not reserve his good breeding for great occasions, or put it on only when he puts on his dress coat. At home, as well as abroad, he practises the rules of politeness, which he has taken care to render habitual.

Towards all the members of one's own family one should habitually be governed by laws of civility not less precise than those which govern the intercourse of general society; but modified by a degree of tenderness mingled with respect, which cannot be claimed by common acquaintance.

To your father you should show a degree of respectful deference, to which no other person is entitled. His opinions should be received with submission, and his advice with gratitude and attention. His foibles, if perceived, should be

concealed more carefully than your own. His comfort and convenience should be studied on every occasion, and your own should be cheerfully sacrificed to promote them. Your mother may perhaps be treated with more freedom, but with more tenderness. Happy is the mother to whom her children render the unreserved homage of the heart. Other relations, as uncles, aunts, brothers, sisters, and cousins, claim attention and respect in proportion to the dignity and worth of their characters or the nearness of their relationship. They should always receive a preference over common acquaintance in respect to visits, invitations, and other attentions of the same kind. This is the law of nature; and however its violation may be seemingly passed over, the world never forgives a man for slighting and neglecting those who are connected with him by ties of consanguinity.

The politeness which should govern the conduct of married people towards each other is one of the most important elements of conjugal feli-

city. Men who lay aside all the civility which they practised before marriage, as soon as the nuptial knot is tied, and substitute for it the most unlimited freedom of behaviour, will soon find that familiarity breeds contempt and leads to dissension. A certain degree of respect is consistent with, and indeed essential to a well regulated affection, and a man should prove by his attention to the laws of politeness in the presence of his wife that he understands the truth of the observation that "he who is a gentleman at all, is a gentleman at all times."

To descend to a few particulars.—In conversation at the fireside and at table, you should choose such topics as are most likely to interest your wife, as she will be likely to observe the same rule towards yourself. If she should happen to have chosen some subject in which you are not interested, you should not make her sensible of her mistake by inattention or listlessness in your manner.

Endeavour to render your meals social as well

as physical repasts; and by no means indulge in the unsocial habit of reading a book or a newspaper while you are taking your coffee. I have known ladies who made it a rule always to lay down their book when their husband came into the room; and they had no reason to regret this mark of attention.

A married person should respect the letters, and avoid searching into the secrets, which may be concealed from a sense of delicacy, by his or her partner. It is not less important to avoid speaking before others, of what it is unnecessary they should know, of domestic concerns, and to abstain from undue or unseemly marks of affection in public or before indifferent persons.

Many more particulars might easily be enumerated: but a general disposition to promote the happiness of one's partner, not only by solid kindness, but by delicate attention, will go far to fulfil the laws of politeness for married people.

TREATMENT OF SERVANTS.

The proper treatment of servants is a subject of no small importance to all who wish to live comfortably; for on this depends in a great measure their character and usefulness. When a person is constantly complaining of bad servants, insolent servants, &c. it is generally a sign he has not learned the secret that politeness towards this useful class of society goes further towards gaining their good-will, and rendering them efficient and faithful, than high wages or easy duties.

Servants should never be addressed in a loud or imperative tone of voice; but always kindly and gently; and instead of calling them "waiter!" "cook!" &c. it is well to address them by the Christian or surname as may be most suitable. They should not be treated with too much familiarity, nor conversed with upon any subject but

their duties, as a general rule; and when they have rendered any little service, it should be received with some expression of acknowledgment. Their interest and comfort should be consulted; and they should see that the master or mistress regards these matters with care.

Considerable attention is often required in instructing servants in their duties; and this should be done in such a manner as to evince to them, that their own improvement as well as your convenience is an object.

They should be instructed to attend respectfully to all persons who call at the door, to receive their messages and attentively forward their wishes as much as possible. They should be taught the proper manner of introducing persons into your apartments, and receiving their cloaks, hats, &c. handing them a chair, and conducting them to the door, &c. when the visit is closed.

Servants should be trusted to a certain extent, but not too far. They should not have wines and delicacies left constantly within their reach;

nor should they be too jealously watched with respect to such matters. We may trust without tempting them.

In travelling it is absolutely necessary to understand the proper manner of treating servants, in order to receive any attention in steamboats, hotels, &c. It is a sure sign of vulgarity to observe a man bawling out "waiter!" at the top of his voice, and testifying great anxiety to have some particular thing brought instantly to him from a distant part of the table. It is much better to catch the eye of one of the attendants, beckon him to you, and give your direction in a quiet, low tone. You can preface your request with "you will oblige me by doing so and so;" or "I will trouble you to ——;" at the same time, the tone and manner may indicate, without giving offence, that you are accustomed to prompt and cheerful attention.

Servants have a broad perception of the ridiculous, and instantly detect your pompous, consequential *parvenu*.

WALKING THE STREETS.

We should remember that the street is quite a public place, and that vulgarity there goes far to establish a character for it everywhere.

A person whose right side is towards the wall is generally considered as having a claim to keep next it when he meets another. Of course it follows that it is an act of politeness to waive this right in behalf of any one to whom you wish to show respect.

When walking with an umbrella raised, it is particularly rude to thrust it before you in such a manner as to present to every person you meet the alternative of giving up the whole side-walk, or receiving a push in the face.

When a gentleman sees a lady about to pass a wet or muddy place, he will of course offer his hand respectfully to help her over, although she may be a stranger.

It is uncivil to stop a person in the street to speak on business of your own; or to detain a superior in the street, on any pretence. When persons stop to converse in the street, the person who is inferior in age or station, should not be the first to bid good morning, but should wait the other's pleasure; and a gentleman should always observe this rule with respect to a lady.

When you meet a gentleman walking with his wife, or with other ladies, raise your hat in saluting him; although you may be on the most familiar terms with him.

If you meet an acquaintance walking with a stranger, you bow without stopping to converse: and if you are walking with a friend, and he bows to some one who is a stranger to you, it is polite for you to bow also to him.

If you chance to see an acquaintance at a window, it is proper to bow; but it is not proper to stare towards the windows as you pass along the street; nor to look strangers, especially ladies, full in the face, when you meet them.

Salutations in the streets vary with the circumstances of the case. In some cases we bow without touching the hat; in others, we touch the hat. In meeting ladies or gentlemen entitled to much respect, we take off the hat, and remain uncovered while conversing with them.

When you wish to converse with a person you meet, on affairs interesting to both, it is proper, instead of stopping him, to turn and walk a short distance with him, as you thus make sure of not encroaching on his time.

SALUTATIONS.

The modes of salutation vary according to the rank of the person you meet, or the terms of acquaintance you may sustain with him. With common acquaintance, a slight bow, or a graceful wave of the hand, answers the purpose. More distant acquaintances require the hat to be touched, or just raised; and in saluting ladies you should take the hat off.

Ladies should bow to their acquaintance when they meet them in walking, as the *courtesy* is rather an awkward manœuvre in this case.

It is a good rule to salute another with at least as much formality as he uses towards you; unless it is necessary in some particular instance to repress undue familiarity, when a feeling of self-respect will dictate the proper degree of stiffness or coldness to be used for the purpose.

When you have had a misunderstanding with

any one, it is churlish to pass him in the street without bowing, unless he has totally forfeited the character of a gentleman. You may in such a case bow as coldly as you please, but you should by no means omit to bow.

Meeting and conversing with a person in a stage-coach or steamboat, or at the springs, does not entitle one to salute him when he is casually met afterwards; and it is a mark of ill-breeding to claim acquaintance on such grounds. Circumstances may vary this rule; but the principle is that you cannot claim acquaintance simply on the ground of such a meeting.

If there has been a formal introduction by some mutual friend, and you are placed on the footing of an acquaintance as you would be at home, or at the house of a mutual friend, that alters the case, and makes it necessary to regard the individual as a regular acquaintance.

INTRODUCTIONS.

We are gravely informed in a late work on etiquette, that the words *introduction* and *introduce* are, at present, rarely heard in good company; and that the terms *presentation* and *present* have taken their place. The subsequent remarks of the writer go to show that if the word *present* is used in introducing one person to another, one of those persons is necessarily supposed to be the inferior of the other.

This is a sufficient reason for our retaining the old fashioned terms in our republican country, and we predict that the most sensible and best-bred persons among us, will continue to use them, at least till some better substitutes than those proposed shall be found.

It is rather stiff and formal to say, "Allow me to introduce Mr. So-and-so"—"Let me make you acquainted with Mr. W." &c. Merely to name

the parties distinctly to each other is better, although there are cases of ceremony in which the other form may be used.

With respect to the persons whom it may be proper to introduce to each other, it is very difficult to lay down general rules. The principle by which we should regulate our proceedings in this matter seems to be to introduce only those persons to each other to whom you may suppose an introduction will be mutually agreeable. To make all persons who happen to meet in your presence acquainted with each other would lead to very unpleasant consequences; and to avoid introducing people to each other, on every occasion, would at once give you the character of a churl. You must be governed in this matter by your knowledge of the persons and of the circumstances under which they meet.

Never give a letter of introduction to a person unless you are thoroughly acquainted with his character and pretensions; and have strong claims for favours on the person to whom you in-

troduce him. Always ask yourself the question, how should I like to have this identical person fastened upon me with a letter of introduction from my friend? and govern yourself accordingly.

When you are thrown accidentally into the company of persons travelling, and are to remain with them for some time, it is foolish and ill-bred to decline conversing with them on common and indifferent topics, because you do not happen to have been introduced. A true gentleman is never afraid of contamination from such casual intercourse.

PRESENTS.

Presents, being expressions of civility, come properly under our notice in the present work. Their worth in the receiver depends almost entirely on the happy and delicate manner in which they are offered.

Presents should generally be of trifling value; or at least their value should be chiefly factitious. The product of our own labour or ingenuity, or some production of our own garden, farm, sporting or fishing, may be offered to a friend without any violation of propriety at every season. If we happen accidentally to become possessed of some book, picture, or antiquity which may be particularly valuable to another on account of his peculiar tastes or studies, that circumstance affords a very proper apology for offering the article as a present.

There are particular seasons, as the new-year,

Christmas, or a birth-day, which render presents suitable, and their kind or value may then be regulated by custom or inclination.

It is well to affect some little mystery occasionally in making these periodical presents, by sending them without your name, or leaving them where they will be unexpectedly found by the receiver. The surprise is an agreeable circumstance, and enhances the value of the gift.

After a present has been received and acknowledged, it is bad *ton* to advert to it, or lead the conversation to the subject again. However trifling a present may be which you receive, you should acknowledge it with gratitude; and it is well to find and express some particular circumstance which gives it peculiar value to yourself. A present should not be given away; or, if any thing should seem to warrant or require such a proceeding, we should at least take care that it never becomes known to the giver.

A gentleman should by no means offer a costly gift to a lady. It places her in a very embarrass-

ing situation, as she is thus reduced to the alternative of refusing it outright, or incurring a heavy obligation. Nor is it strictly proper for a gentleman to offer a young lady to whom he is not engaged to be married, any ornament which is intended to be worn on the person. Even after engagement, a young lady of strict delicacy is not fond of receiving such marks of attention; and a gentleman who reflects a moment on this subject will require no ghost to tell him the reasons.

KEEPING APPOINTMENTS.

THERE is no surer mark of ill-breeding than a want of punctuality in keeping your appointments; since in case of failure, unless the person you are to meet is as careless as yourself, you are sure to keep him waiting, or perhaps inflict a serious disappointment.

Appointments with ladies, in particular, should be very sacredly observed. Good policy as well as politeness requires this, as they forgive an injury much more easily than a slight.

Persons in official situations, or those whose time is particularly valuable to them, should never be kept waiting; and in keeping appointments with such persons, it is better to be a little before than a little after the time.

It is not your character merely for politeness that suffers by a want of punctuality; but your

character for business; and hence it becomes a matter of serious moment to render punctuality a fixed habit. To be caught tripping once in certain important contingencies, may destroy your prospects for life. Make it a matter of principle therefore to be punctual on all occasions.

APPEARANCE IN SOCIETY.

Among the studies essential to pleasing in society, that of the appearance is one of much consequence. Few or no individuals indeed are so gifted by talent as to be enabled to forego attention to this particular; as I have previously remarked, the first appearance and address, both in male and female, but too often conveys an effect of pleasure or dislike, that, not unfrequently, becomes a permanent feeling.

"What great effects from little causes spring!"

Although it cannot but be granted that this is, generally speaking, a very ridiculous prejudice; it is one, I am convinced, but too common in society. The eye, in fact, is, and ever will be, in a great degree, the criterion of taste; a sufficient reason why every one should study to appear to the best advantage.

When a man or woman is slovenly in dress

or appearance, as some author observes, it may fairly be set down that there is something probably wrong. But in youth, neglect of the person at once speaks a mind lost to the most pleasing feelings and associations of life; it destroys all desire to please, and to observe the express rules of enlightened society. Some eccentric people there are, indeed, who pretend to underrate attention to the appearance as frivolous and unworthy the notice of the intellect.

But independent of the command of the Creator respecting cleanliness, which, by the way, could only be kept but by a close attention to the person, such doctrines as the foregoing only bespeak a mind dead to the social pleasures and enjoyments of life.

Chesterfield observes, "that a pleasing exterior is the best letter of introduction," and so it certainly is. The amiable Lavater has also judiciously remarked, "that those who bestow particular attention to dress, show the same love of order and regularity in their domestic affairs."

"Young persons," he goes on to state, "who neglect their toilet, display in this very neglect, a want of order, a mind not adapted to the management of domestic concerns, little taste, and little amiableness. The girl who does not strive to please at fifteen, will be a disagreeable woman at twenty-five."

As the first, and perhaps most consequential thing connected with the appearance, particularly of the ladies, I shall proceed to matters connected with the toilet, and first of

THE HANDS.

CLEANLINESS is no less essential to comfort than health, while no one thing is so truly degrading as dirty hands or face in a lady.—It displays, at first sight, a familiarity with very low habits, that is even shocking to the delicacy of the female character, where we naturally look for every outward perfection of appearance that is pleasing and engaging, as the nature of their

habits and pursuits is supposed to be of a much more refined order than that of men.

In high life, few things more bespeak the true lady and gentleman than the appearance of the hand. Lord Byron has gone so far as to affirm, that a white and delicate hand is a sign of patrician birth. Although I cannot exactly agree in this declaration, yet the attention that is commonly bestowed upon the hands in the upper circles of fashion at once shows the importance that is attached to them.

One assertion may be relied upon in reference to the hands,—the finest and most delicate from nature may be made coarse by neglect; and, *vice versa*, the roughest fine, by attention. In corroboration, I shall now clearly explain.—The formation of the hand, in the first instance, of course comes from nature, and if not distorted in early life by rough usage and hard work, it of course will retain its form, such as it may be. Hence arises the grand distinction between the hands of gentlemen and artizans. The former,

from care and attention, preserve to their hands all the advantages of formation with which nature may have endowed them; while those of the mechanic or artizan are soon distorted in shape and make, rough and coarse, as by their constant use, it may be, in work. Thus, therefore, the distinction between the hands of the higher and lower orders, arises from treatment, and not nature, as Byron affected to fancy.

The most prejudicial habits in early youth, to the hands frequently arise from the learning the piano-forte and harp. The former, particularly, if not well looked to, from the early endeavours of children in stretching the octave, is apt to render the fingers crooked; while the latter, if played without the proper covering to the fingers, thickens and hardens the ends to a most unpleasant extent. A few hints respecting the culture of the hands, may not perhaps be deemed unacceptable.

I shall first proceed to show the method of obtaining a soft and white skin, and afterwards of

good nails,—the two chief attributes of a lady-like or gentlemanly hand. With regard to the skin, it may be freely remarked, that nothing is so conducive to the preservation of its beauty, as frequently washing in warm water and with fine soaps. Gloves too, by ladies, should always be worn in the house; it is a very elegant fashion, and tends much to preserve the delicacy of the hands. After washing the hands, they should always be rubbed dry; if they be not, the damp left on the skin is apt to turn them red, than which nothing can be more inimical to the pleasing appearance of the hands.

When, however, the hands have been neglected for any length of time, or have been naturally coarse and of a bad colour, an excellent thing to wash with is oatmeal.—Use it thus: after having well washed the hands in hot water and soap—fine soap, for there is less alkali in its composition than the common,—take some of the meal in the hands, and after wetting it, keep rubbing them together some time, then dry them well

with a coarse towel. By this means the uneven surface of the skin gradually becomes softened, and the colour will be found improved. An excellent recipe for giving a temporary whiteness to the hands, is the juice of lemons.

A very common notion prevails that the use of oil and wax, and sleeping in kid gloves, refines the hands—a practice that is not only very unhealthy by preventing the proper circulation of the blood, but inefficacious in every respect.

Next to colour, the nails most attract the attention to the hand. Those that are considered the handsomest, are the filbert-shaped, so termed, from their resemblance to the fruit so called. In the care of the hand, the nails require much attention. The too frequent blemish to the nails are white spots, and the undue growth of the skin immediately round the nail. The Circassians have a pink dye, in which senna forms a principal ingredient, to remedy the first of these blemishes; but the exact recipe used, is unknown in this country. With regard to the thickness

of the skin that skirts the nail, it is frequently occasioned by the injudicious use of the scissors or penknife, in trimming the nails: for to cut it off is to increase the defect by causing accelerated growth. The only method that presents itself of keeping it under, is by the free and frequent use of a hard nail-brush, the use of hot water, and the employment of a corner of the towel in turning it back every time you wash.

If this treatment be continued for any length of time together, it will rid the fingers of the hardest skin, by means of keeping up a brisk circulation in the hand, in which alone consists the art of obtaining and keeping the skin of the hand fine, as it calls into action all the minute pores and their secretions, thus rendering it smooth and soft.

With regard to soaps, I have heard many very high encomiums bestowed upon Rigge's scented soap, for the pleasing effect it has in softening and whitening the skin.

CHAPPED HANDS.

There is not a more common or more troublesome complaint in the winter season, especially with females, than chapped hands. It is rather remarkable that few individuals seem to know the true cause of this affection. Most people attribute it to the use of hard water, and insist upon washing, on all occasions, with rain or brook water. Now the truth is, that chapped hands are invariably occasioned by the injudicious use of soap; and the soap affects them more in winter than in the summer, because in the former season the hands are not moistened with perspiration, which contracts the alkaline effects of the soap. There is a small portion of alkali in hard water, but not so much as there is in soft water, with the addition of soap. The constant use of soap in washing, even though the softest water be used, will cause tender hands to be chapped, unless some material be afterwards used to neutralize its alkaline properties. In summer the

oily property of the perspirable moisture answers this purpose; but in winter, a very little vinegar or cream will, by being rubbed on the dried hands, after the use of soap, completely neutralize its alkaline properties, and thereby effectually prevent the chapping of the hands. Any other acid or oily substance will answer the same purpose. There are some very delicate hands which are never chapped. This exemption from the complaint arises from the greater abundance of perspirable matter which anoints and softens the skin. Dry and cold hands are most afflicted with this complaint.

THE TEETH.

No gift is more acceptable from Nature than good teeth. To appreciate, to value them fully, their loss must first be previously felt. The decay of teeth takes place from two causes: neglect, or a constitutional predisposition to grow carious, first shown by their changing colour. Of the first cause, the early habit of eating sweets,

and not cleaning them sufficiently often; the biting of threads among girls when sewing, &c. frequently occasions a premature decay. But notwithstanding their liability to decay from so many causes, art and attention may be rendered highly available in their preservation and healthful appearance. It may be relied upon that nothing contributes so much to the welfare of the teeth, as cleaning them often, but particularly after meals; inasmuch as the particles of food that get into the interstices of the teeth, and if suffered to remain any length of time unmoved, gradually corrupt and destroy the enamel. For this reason, therefore, the teeth should always undergo a brushing previous to a person going to bed: a regard to cleanliness, indeed, alone demands this care, particularly among married persons, as the breath is greatly influenced by the above cause.

Gentlemen as well as ladies cannot be too cautious what powders they use to their teeth, as some that have attained a temporary popularity

by dint of puffing, are extremely pernicious. Many of this description of powder are of a kind that would impose upon the most wary; for chiefly composed of vegetable acids, their application, while it gives an instant and temporary whiteness to the foulest teeth, at the same time corrodes the enamel, and, if persisted in, in a very few years will destroy the finest teeth. Prepared charcoal is among the finest preservatives of the teeth, and at the same time, from its peculiar disinfecting powers, of the breath also. The following recipe makes a truly excellent tooth-powder, which from the introduction of myrrh is also highly beneficial to the gums: prepared chalk, half an ounce; powdered bark, half an ounce; powdered myrrh, half an ounce; Orris root, half an ounce: to be mixed well together.

But it should be recollected with regard to tooth-powders, they should only be used in moderation; if they be not, they have a strong tendency, in the course of years, to wear away the

enamel, which, by the way, forms the sole preservation of the teeth.

If attention were paid to teeth, when first they commence their decay, the remedies possessed by a dentist are perfectly efficient to stop the progressing of the evil, by cutting out the decayed part, and filling it up. By this means, I have known several ladies and gentlemen who have retained teeth of the utmost whiteness, thus stopped, for twenty or thirty years, which, had they been neglected, would have caused a series of excruciating pain, and have gone altogether.

For the purpose of examining the teeth, there are small dental mirrors made, which no toilet-table should be without. By the aid of this excellent little invention, the whole interior of the mouth may be seen, and consequently any approaching decay observed in time.

The frequent extraction of teeth often tends to destroy those remaining; for instance, such is the sympathy among the teeth, that the extraction

of one never fails to be followed, in a short time, by the fellow-one on the other side; and this is often the forerunner of a slow but sure decay. Early attention and care, therefore, are most important for the preservation of these beautiful rgans.

CAUSES ON WHICH A TAINTED BREATH DEPENDS

1. Scorbutic and scrofulous affections; 2. The use, and not unfrequently the abuse, of mercury; 3. Weak and diseased lungs; 4. Carious teeth; 5. Ulcers in the palate, gums, and nose; 6. Smoking or chewing tobacco; 7. Habitual drinking; 8. Diseased fauces and uvula.

Scorbutic Affections.

A tainted breath from scorbutic gums is to be cured radically by attacking the original complaint. Local applications, such as antiseptic gargles, are of service, so far as they correct the putrid tendency of the animal juices, and the laxity of the solids.

In the *sea-scurvy*, the juices are disposed to putridity from the use of animal food and moist air; antiseptics, therefore, will be proper, as le-

mon-juice, nitre dissolved in vinegar, vegetables, and fruit. In defect of these, infusion of malt, or liquors made of molasses or sugar. Bark and sulphuric acid are good; mineral waters, joined with bitters or bark, are also good.

The *land-scurvy* (improperly so called), is rather a cutaneous disease; scurfy or scabby eruptions appear, either partially or more universally, often with itching or heat, The treatment here consists in antimonial alteratives, with sometimes gentle mercurials: lime-water, or the compound juice of scurvy-grass, may be used with them; crystals of tartar and flowers of sulphur are good.

These are the means to cure a tainted breath depending on a scorbutic affection. The local applications may be selected from some of the forms or recipes here laid down;—keeping the mouth and teeth clean; chewing mastich, lemon-peel, and the like; vegetable diet, and abstinence from gross salted aliment. The following is also a good corrector:—

Tincture of bark	℥j
Tincture of gentian . . .	℥j
Tincture of cardamoms . .	℥ij

Two tea-spoonsful to be taken in a wine-glass-full of mint or balm-tea, at bed-time, and fasting in the morning; the same in a glass of soda-water in the highest state of effervescence, about an hour before dinner, paying every attention to cleanliness, both locally and generally

Tainted Breath from the long use of Mercury.

The use of mercurial preparations, long continued, renders the breath highly disagreeable. Mild occasional purgatives; tonics, as bark valerian, gentian, with the local remedies of an aromatic form, are all calculated to restore the constitution to a healthy state. Frequent change of linen, and ablution, free air, temperance, and exercise, will purify and invigorate the fluids, and render the perspirations healthy, which, under such a condition of body, are generally of a sickly and unwholesome nature.

Diseases of the chest, and ulcers of a serious nature, give rise to an unpleasant breath. The radical cure of such complaints will remove this effect; and local correctors will conceal it for the time.

Chronic ulcers of the palate may be cured by mercurial fumigation, conjoined with an alterative course of medicine. In these cases, the cure requires medical assistance, not so much to remove an unpleasant breath, as to guard against general constitutional affections.

The membrane lining the interior of the nose is often affected for a length of time, without any particular local inconvenience; which, nevertheless, gives a most offensive odour to the breath as it passes over its surface. A secretion, also, of acrid humours frequently takes place, which is at all times offensive.

The soft palate of the mouth is often the seat of an ulcer, and is not unfrequently entirely destroyed. In these cases, an alterative course of mercury, judiciously conducted, with the use

of the woods, as sarsaparilla, guiacum, sassafras, and mezerion, is necessary. The local correctors are here to be used often: for, even for a length of time after a cure is effected by these means, the breath long remains in a contaminated state. An artificial palate, where the ravages have been considerable, is often requisite, as the voice suffers in proportion to the injury done; as may be witnessed by the snivelling and rattling noise produced in speaking, drinking, and breathing, of persons thus affected. An ulcer in the throat produces, also, the same disagreeable effects on the breath. These, however, are cases which, during their activity, it belongs to the medical art to counteract; though the nicest attentions are requisite on the part of the individual, to alter the effects by strict adherence to local cleanliness, and the correcting of the tainted effluvia passing from them.

Weak Lungs.

Weak and diseased lungs, the consequence of a consumptive tendency, or a putrescency of the fluids after fever and other ailments, also affect the breath. In these cases, correctors of the tonic and aromatic kind, where they are admissible, will conceal in the first, and remove, eventually, in the last case.

Smoking and Chewing Tobacco.

These habits of equivocal luxury give a strong taint to the breath of the individual who indulges in them, as well as habitual drinking. On removing the cause, the effect will generally cease, after a time. But where it is not agreeable to desist from the one or the other practice, the best advice we can give, in these cases, is local purification, where the aroma is likely to prove offensive to a second person, by the constant use, at stated times, of correctors, when approximation renders this state of the breath particularly offen-

sive:—e. g. the gargles and tonic dentifrices, frequent rinsing the mouth, and keeping the teeth clean, and bowels soluble,—these all tend to neutralize, in a tolerable manner, the unpleasant olfactory sensation experienced by others on inhaling a portion of the offensive vapour. Too much attention cannot be bestowed in this respect, particularly where the comforts of connubial life are worthy of every little consideration.

To correct an offensive breath not depending on any particular internal diseased action, a teaspoonful of yeast, mixed with a little luke-warm water, is advised; also, about ten grains of powdered charcoal, in a glass of spring-water. Soda-water or ginger beer, in a high state of effervescence—that is, made with the powders, instead of being drawn from a bottle or the machine, will also produce an excellent temporary effect, where the breath is highly offensive.

About ten grains to a scruple, night and morning, of the best red bark, in a glass of good port wine, continued for a short time, will often remove

an unpleasant breath, provided the causes on which it depends be known, and previously removed or palliated.

Women who have borne many children have rather an unpleasant taint of the breath. In this case, it may proceed from constitutional debility, hysterical affections, indigestion, and other debilitating and concomitant causes. Here the bark and wine, with the addition of any of the tonic tinctures, as gentian, valerian, catechu, carminatives, or the tincture of cardomoms, or spirits of lavender, will correct it.

*** Smoking frequently relieves the tooth-ache; and some people who never drink wine have been cured by the use of it.—Tissot

THE HAIR.

No portion of female loveliness offers a finer subject for the display of decorative taste and elegance than the hair; the countenance, the contour of the head,—nay, even the whole person, may be said to be greatly affected by its arrangement and dress. As the possession of fine hair is peculiarly prized, so is its loss proportionably felt. But I shall do more justice by quoting a very excellent little work that has appeared on this subject.

"Philosophical and scientific enquirers are by no means exactly agreed as to the reasons to be assigned in many cases, for the decline or falling off of the hair. Gray hair is caused, doubtless, in the common course of nature, by contraction of the skin, that prevents the coloured oil from rising and giving it that life essential to its health. The passions of fear and grief, together

with ill-health, as fever, ague, &c. frequently prematurely cause gray hair. With regard to the power exercised by grief on the hair, many are the instances related by writers. Marie Antoinette, the wife of Louis XVI. is said to have had her hair changed in a single night; as, also, Ludovico, Sforza, &c.

Lord Byron alludes to the wonderful effects of grief on the hair, in the stanzas commencing his beautiful poem of 'The Prisoner of Chillon.'

> 'My hair is gray, but not with tears;
> Nor grew it white
> In a single night,
> As men's have grown from sudden fears.'"

That decay of the hair springs from a want of the proper supply of nourishment is clear: but why that supply should decrease, when its possessor is in excellent health, is a subject well worthy of the closest medical enquiry. To find a remedy,—which with all the puffing and advertising exercised in this branch of the toilet, has

never yet been done,—the cause, the reason of this loss of essential stamina, must first be discovered.

The first symptoms of the hair's decay may be traced (if dark) by its turning a shade lighter. This is followed by its assuming a drooping appearance, coming out at the touch of the comb or hand. It will always be remarked, too, that it grows considerably thinner, proceeding from the decay of the nourishing matter contained by the root, and that circulates through the interior of each hair.

These symptoms, if not stopped in the first instance by close and continued cutting or shaving, as may be found most expedient, never fail to produce baldness.

Like every other portion of the human frame, the use of water to the hair is absolutely essential to its health, as it tends to relieve the secretions, and open the pores of the skin. The frequency of the use of water, however, should be greatly guided by circumstances. It may

be set down as a regulating principle, that the stronger and more healthy the hair may be, the more water may be used with propriety; by the same rule, when the hair is weak and thin, it should not be washed above once a week. At such times, *cold water* alone should be used, when care should be taken to dry it well immediately after. Washing too often dries up the requisite oily fluid that forms the nourishment of the hair.

One of the most pernicious methods of washing the head is, with *soap* and *hot water*. This practice, if continued any length of time, would spoil the finest hair in the world. The hot water alone is sufficient, for a time, to consume or dry up the nourishing matter of the most prolific roots; while, as regards the soap, the *alkali* that forms a portion of its manufacture, possesses most poisonous qualities, which are more particularly shown by its changing light hair to red: a result that may frequently be observed to take place in

men's whiskers,—and that arises from nothing but the alkali.

Among other contingencies, the health of the hair is greatly influenced by the circulation of the blood. To the want of this necessary circulation may more particularly be attributed the early loss of hair, which so frequently exists among people of sedentary habits and pursuits. Besides the advantages arising from the free use of the brush, in propelling and calling into action the contents of the numerous vessels and pores interspersed over the head, that furnish life and vigour to the hair; the use of the brush, at the same time, must be considered a powerful auxiliary in beautifying, as it not only polishes, but promotes a tendency to curl. For these reasons, the application of the brush must be considered as highly healthful, while it is almost absolutely indispensable to its pleasing appearance.

Some judgment is requisite in the choice of brushes. Two are necessary: a penetrating, and a polishing brush, the one composed of strong,

and the other of fine, hair. The penetrating brush, especially that used by ladies, should be made of elastic hairs, rather inclining to irregular lengths. The other should be made of firm soft silken hair, thickly studded. Unfortunately, however, we cannot but often observe that penetrating brushes are often selected so harsh and strong, that they fret the skin of the head, and injure the roots, instead of gently and gradually effecting the object for which they are intended.

Combs are merely used for the purpose of giving a form to the hair, and assisting in its decorative arrangement; to use them, however, too often, is rather prejudicial than otherwise, as they injure the roots of the hair. Above all kinds, that of the small-toothed comb is the most injurious in this respect, as it not only inflames the tender skin, but, from the fineness of its teeth, splits and crushes the hairs in being passed through them. Persons must indeed be of very uncleanly habits, whose heads absolutely require the aid of this comb; which we really think should

never be seen out of the precincts of a mud hovel. The brush, indeed, alone sufficiently possesses the power of effectually cleaning the head from scurf, dandriff, and dust, if constantly used. We strongly recommend its active operation on the hair for ten minutes together, both night and morning. To preserve that bright glossy and orderly appearance essential to the hair of the ladies, it is absolutely necessary.

With reference to the use of oil: the hair is supplied with an oily secretion that emanates from the roots. It is, as we have before remarked, this fluid that nourishes, sustains, and promotes the growth of hair. When, however, this supply of essential fluid or matter (for it partakes of the nature of both) is withdrawn, first shown by the dry and lifeless exterior of the hair, an outward application of oil, among men of science, has been deemed proper, and found beneficial. Since, however, the disuse of hair powder, custom has made grease, in one preparation or other, an indispensable article to the toilet-table. But

the use of grease to hair enjoying all the vigour and luxuriance of healthful growth should never be more frequent than once every day, and then only in very small quantity, for the mere purpose of dressing it. The proper method of applying it should be by the brush: take the grease in the palm of the hand, and so apply it over the surface of the penetrating brush. By this means, instead of being applied over the outer surface of the hair, it reaches the roots, and is spread entirely through it: giving it that glossy and rich hue that contributes so much to its prepossessing appearance.

To persons, however, whose hair is in a declining state, the frequent and regular use of oil or bear's grease, is often of much service, as it is calculated to assist in supplying that nourishment which is so necessary. No oil, perhaps, has ever acquired a greater celebrity than Rowland's Macassar: for this reason, we cannot but recommend it to the notice of our readers.

One of the most pernicious methods of dress-

ing the hair, at the expense of its health, is by curling. This not only dries up the moisture that circulates through the hairs; but the heat and compression thus used completely prevent proper circulation. When, however, the habit is still persisted in, its ill effects may be much obviated, by constantly brushing the hair well, and having it frequently tipped or cut, by which means, the necessary circulation is kept up, and the roots invigorated.

DRESSING TO ADVANTAGE.

Of late years, the art of dressing in the most becoming manner, has occupied, if possible, an increased attention of the votaries of high life, although the glories of a Brummel, a Skiffingham, or a Petersham, no longer exist.

The influence of dress in the appearance of the male or female person, must be so self-evident, that all who wish to please others, or even themselves, should deem it a very proper subject for the exercise of their taste. To be indifferent in respect to the order and arrangement of our habiliments, or in other words, to be a sloven, is to come at once under the severest ban of the polite and civilized.

Among the ladies, in particular, I have the temeritv, perhaps, to affirm, that in studying the art of dressing to the most becoming advantage, however incompatible many persons may deem

it with the more serious business of life, they thus show much wisdom by ensuring the means of pleasing the eye and taste of others.

Although, perhaps, the questionable distinctions of dress that formerly used to denote the gentleman from the commoner, and he, in his turn, from the plebeian, have long ceased to exist, a sufficient comparison may still be made in the present day, to show the immeasurable distance between true gentility and vulgar assumption in dress. To support this distinction, therefore, is the duty incumbent, especially upon the genteel and well-educated part of the community.

In treating of this portion of my present undertaking, I shall commence with the dress of gentlemen. The habiliments of men, like that of the ladies, in polite life, are divided into what is called dress, and undress: the latter of these meaning a morning dress, or dress in ordinary; and the former, the *elitè* of decorating the person; and which is sometimes denominated

FULL DRESS.

This dress, in fashionable circles, is always worn at dinner, and during the evening; and consists of a dress coat, pantaloons, (tight or loose), pumps, and silk stockings, a white cravat or velvet stock, white cambric handkerchief, and light kid gloves.

I shall now proceed to make a few remarks on the *et ceteras* of male costume, in connexion with the figure, and afterwards, on the influence of colours on the complexion.

THE COAT.

The most consequential portion of the dress is the coat, inasmuch as the chest and the waist are made, in a great degree, dependent upon its cut. A coat to look to advantage should be cut to set full over the breast, and according to the present style of fashion, fall in broad lappels round the hips. Not a crease should be discernible in the back or tails, while it should fit close into the

waist, although unbuttoned. Indeed, in my own humble opinion, a full-dress coat should never be buttoned, as the shirt and waistcoat should always be seen. Another criterion, too, that should distinguish a dress coat, is the collar; this should be made loose and rolling, which has a very becoming appearance; blue and black are alone the colours that are used, the former of which gives a much gayer and more animated look to the appearance than the latter, for which reason it is, perhaps, best adapted for balls.

DRESS PANTALOONS.

Dress pantaloons fashion admits but of having two colours, black or white. They should be made short, so as to display the foot and ancle, and cut to fit close to the leg. The person is greatly influenced by the cut of the pantaloons: they should be made to diminish the appearance of both the waist and knee; which, if effected, greatly tends to the symmetry of the figure;

while, in short men, the stature is considerably elongated. If pantaloons be black, they should always be composed of the finest kerseymere.

THE WAISTCOAT.

With regard to the choice of waistcoats: in full dress, much taste is required in this particular. The great object that should be sought, let it be remembered, in dress, is a pleasing relief. To effect this, it is requisite to avoid an appearance of gloom in the person; consequently, when a black coat and pantaloons be worn, they should always be accompanied by a light-coloured waistcoat: rich silk velvet, of the neat small pattern, I think most becoming. To a blue coat with bright buttons, a white waistcoat is, perhaps, seen to best advantage. When, however, a dark waistcoat be worn, it should always be accompanied by a light under-waistcoat. Only single-breasted waistcoats are, properly speaking, full dress.

THE FEET.

A portion of the person much noticed in full dress, is the feet; at once, a reason why the pumps we wear should occupy some care. Of all the artificers employed in the manufacture of men's clothing, none have it more in their power to display beauty, and conceal defects, than the shoemaker, if he be expert in his business.

As a moderately small foot is a decided and much-admired beauty, it is one that every one at all interested in dress should endeavour to possess, in appearance, as much as they can. In fact, a handsome pump will make the largest foot look tolerably well, on the same principle that ugly shoes will disfigure the prettiest feet.

Stockings or socks are commonly worn the same colour as the trowsers, but may be, with propriety, of gray or brown, or what is termed shotted colours. White, however, should always accompany the same-coloured pantaloons.

I shall next direct the attention of my readers

to the choice of a neckloth or stock. Perhaps not a more striking distinction exists, than in the wearing of white and black for the throat. Dark men, of bilious complexions, it must be remarked, generally look wretched in the extreme, in white neckcloths; while to fair men, they are very becoming. For this reason, I cannot but recommend the adoption of velvet or satin stocks to dark complexions, as possessing a more becoming superiority over the white, that a little reflection at the glass must soon make evident, even to the most inexperienced eye.

A great deal, it may be observed, depends upon the manner in which clothes are put on; the shirt should be spotless and unrumpled; and, as I have previously observed, the coat not creased.

With reference to undress, the frock-coat is by far the most calculated to enhance the appearance; especially that of good figures, as it more thoroughly developes the chest, shoulders, and, from being made to button, the waist. The great

art of making this description of coat lies in cutting the skirts to fit well. Brown and green are the most fashionable colours; but are greatly improved by the relief of a black velvet collar.

Of all portions of the male costume, however, most attention, perhaps, should be directed to the linen; if this be soiled, the appearance of the finest dress that was ever made is instantly destroyed: the wristbands white and even are among other matters an essential distinction of a gentlemanly-dressed man. With reference, however, to the puckered and furbelowed worked fronts with which most of the linen-drapers' shops abound, they are grown so common and hackneyed in general use, that few men of any fashion wear them now; frills too have long been out of fashion. No description of front to a shirt is therefore handsomer than one in broad plain plaits, fastened with plain or engine-turned gold studs.

THE HAT.

The hat characterises the appearance much, as the contour of the head is greatly affected by it, as well as the age of the wearer; a broad-brimmed hat adds considerably in appearance to the age, and tends to give a look of sedateness; and a narrow-brimmed hat has just a contrary effect. The look of stature is greatly influenced too by the hat: a low crown considerably decreases the height; and a high-crown one greatly adds to it. Thus much judgment is called for in the choice of a hat, that perhaps only a large and varied stock can sometimes offer.

The variety of their shapes, with the different appearance each gives to the head, need but be tried, for the justness of these remarks to be fully appreciated. The hat, to look well, should always have a look of newness, as no one article of dress casts a greater gloom over the rest than a shabby hat.

For parties and theatres, a dress or opera hat

should be worn; by this I do not mean one of the late fashioned cocked hats, but a description of hat manufactured on purpose, that is made to go into any space, and that may, in fact, if required, be put into the pocket. Caps are but used for travelling, and consequently are never worn by gentlemen but for that purpose.

I shall here beg leave to close these brief remarks on gentlemen's dress, with one slight piece of advice, which is, to avoid all unnecesrary display and glitter; but, on the contrary, rather to seek to show an elegant simplicity, that while it pleases the eye is calculated to refine the taste.

FEMALE BEAUTY.

THE FEMALE FORM.

To preserve the health of the human form is the first object of consideration. This is of primary importance, for with its health we necessarily maintain its symmetry, and improve its beauty.

The foundation of a just proportion, in all its parts, must be laid in infancy; for, "as the twig is bent, the tree 's inclined." A light dress, which gives freedom to the functions of life and action, is the best adapted to permit unobstructed growth; for thence the young fibres, uninterrupted by obstacles of art, will shoot harmoniously into the form which nature drew. The garb of childhood should in all respects be easy; not to impede its movements by ligatures on the chest, the loins, the legs, or the arms. By this liberty, we shall see the muscles of the limbs gradually assume

the fine swell and insertion which only unconstrained exercise can produce. The shape will sway gracefully on the firmly poised waist; the chest will rise in noble and healthy expanse; and the human figure will start forward at the blooming age of youth, maturing into the full perfection of unsophisticated nature.

The lovely form of woman, in particular, thus educated, or rather thus left to its natural bias, assumes a variety of interesting characters. In one youthful figure, we see the lineaments of a wood-nymph; a form slight and elastic in all its parts. The shape,

> "Small by degrees, and beautifully less,
> From the soft bosom to the tender waist!"

A foot light as that of her whose flying step scarcely brushed the "unbending corn;" and limbs whose agile grace moved in gay harmony with the turns of her swan-like neck and sparkling eyes.

Another fair one appears with the chastened dignity of a vestal. Her proportions are of a

less aërial outline. As she draws near, we perceive that the contour of her figure is on a broader and less flexible scale than that of her more ethereal sister. Euphrosyne speaks in the one, Melpomene in the other.

Between these two lies the whole range of female character in form; and, in proportion as the figure approaches the one extreme or the other, we call it grave or gay, majestic or graceful. Not but that the same person may, by a happy combination of charms, unite these qualities in different degrees, as we sometimes see graceful majesty and majestic grace. Unless the commanding figure softens the amplitude of its contour with a gentle elegance, it may possess a sort of regal consequence, but it will be that of a heavy and harsh importance; and, on the other hand, unless the slight and airy form, full of youth and animal spirits. superadds to these attractions the grace of a restraining dignity, her vivacity will be deemed levity, and her activity the romping of a wild hoyden.

Young women, therefore, when they present themselves to the world, must not implicitly fashion their demeanours according to the levelling rules of the generality of school-governesses; but, considering the character of their own figures, allow their deportment, and select their dress, to follow and correct the bias of nature.

There is a class of female contour which bears such faint marks of any positive character, that the best advice I can give to them who have it, is to assume that of the sedate. Such an appearance is unobtrusive; it is amiable, and not only secure from animadversion, but very likely to awaken respect and love. Indeed, in all cases, a modest reserve is essential to the perfection of feminine attraction.

As it has been observed, that, during the period of youth, different women wear a variety of characters, such as the gay, the grave, &c., when it is found that even this loveliest season of life places its subjects in varying lights, how necessary does it seem that women should carry this

idea yet farther by analogy, and recollect that she has a summer as well as a spring, an autumn, and a winter! As the aspect of the earth alters with the changes of the year, so does the appearance of a woman adapt itself to the time which passes over her. Like the rose, she buds, she blooms, she fades, she dies!

When the freshness of virgin youth vanishes —when Delia passes her teens, and approaches her thirtieth year, she may then consider her day as at the meridian; but the sun which shines so brightly on her beauties, declines while it displays them. A few short years, and the jocund step, the airy habit, the sportive manner, must all be exchanged for "faltering steps and slow." Before this happens, it would be well for her to remember that it is wiser to throw a shadow over her yet unimpaired charms, than to hold them in the light till they are seen to decay.

Each age has an appropriate style of figure and pleasing; and it is the business of discern-

ment and taste to discover and maintain those advantages in their due seasons.

The general characteristics of youth, are mee dignity, chastened sportiveness, and gentle seriousness. Middle age has the privilege of preserving, unaltered, the graceful majesty and tender gravity which have marked its earlier years. But the gay manners of the comic muse must, in the advance of life, be discreetly softened down into little more than cheerful amenity. Time marches on, and another change takes place. Amiable as the former characteristics may be, they must give way to the sober, the venerable aspect with which age, experience, and "a soul commercing with the skies," ought to adorn the silver hairs of the Christian matron.

Nature having maintained a harmony between the figure of woman and her years, it is decorous that the consistency should extend to the materials and fashion of her apparel. For youth to dress like age, is an instance of bad taste seldom seen. But age, affecting the airy garments of

youth, the transparent *drapery of Cos*, and the sportiveness of a girl, is an anachronism as frequent as it is ridiculous.

Virgin, bridal Beauty, when she arrays herself with taste, obeys an end of her creation—that of increasing her charms in the eyes of some virtuous lover, or the husband of her bosom. She is approved. But when the wrinkled fair, the hoary-headed matron, attempts to equip herself for conquest, to awaken sentiments which, when the bloom on her cheek has disappeared, her rouge can never recall; and, despite of all her efforts, we can perceive "*memento mori*" written on her face, then we cannot but deride her folly, or, in pity, counsel her rather to seek for charms, the mental graces of Madame de Sevigné, than the meretricious arts of Ninon de l'Enclos.

But that, in some cases, wrinkles may be long warded off, and auburn locks preserve a lengthened freshness, is not to be denied; and, where nature prolongs the youth of a Helen or a Sarah, it is not for man to see her otherwise. These are

rare instances; and, in the minds of rational women, ought rather to excite wonder, than desire to emulate their extended reign. But what ought to be, we know is not always adopted. St. Evremond has told us, that "a woman's last sighs are for her beauty;" and what this wit has advanced, the sex has ever been too ready to confirm. A strange kind of art, a sort of sorcery, is prescribed by tradition, and in books, in the form of cosmetics, &c., to preserve female charms in perpetual youth. But I fear that, until these composts can be concocted in Medea's caldron, they will never have any better effect than exercising the faith and patience of the credulous dupes, who expect to find the *elixir vitæ* in any mixture under heaven.

The rules which I would lay down for the preservation of the bloom of beauty, during its natural life, are few, and easy of access. And, besides having the advantage of speaking from very wide and minute observation, I have the

authorities of the most eminent physicians of every age, to support my argument.

The secret of preserving beauty lies in three things,—temperance, exercise, and cleanliness. From these few heads, I hope much good instruction may be deduced. *Temperance* includes moderation at table, and in the enjoyment of what the world calls pleasure. A young beauty, were she fair as Hebe, and elegant as the Goddess of Love herself, would soon lose these charms by a course of inordinate eating, drinking, and late hours.

I guess that my delicate young readers will start at this last sentence, and wonder how it can be that any well-bred person should think it possible that pretty young ladies could be guilty of either of the two first-mentioned excesses. But, when I speak of *inordinate* eating, &c., I do not mean feasting like a glutton, or drinking to intoxication. My objection is not more against the quantity than the quality of the dishes which constitute the usual repasts of women of fashion.

Their breakfasts not only set forth tea and coffee, but chocolate, and *hot* bread and butter. Both of these latter articles, when taken constantly, are hostile to health and female delicacy. The heated grease, which is their principal ingredient, deranges the stomach; and, by creating or increasing bilious disorders, gradually overspreads the fair skin with a wan or yellow hue. After this meal, a long and exhausting fast not unfrequently succeeds, from ten in the morning till three in the evening, when dinner is served up; and the half-famished beauty sits down to sate a keen appetite with Cayenne soups, fish, French patées steaming with garlic, roast and boiled meat, game, tarts, sweet-meats, ices, fruits, &c. &c. &c. How must the constitution suffer under the digestion of this *melange!* How does the heated complexion bear witness to the combustion within! And, when we consider that the beverage she takes to dilute this mass of food, and assuage the consequent fever in her stomach, is not merely water from the spring, but champagne, madeira,

and other wines, foreign and domestic, you cannot wonder that I should warn the inexperienced creature against intemperance. The superabundance of aliment which she takes in at this time, is not only destructive of beauty, but the period of such repletion is full of other dangers. Long fasting wastes the powers of digestion, and weakens the springs of life. In this enfeebled state, at the hour when nature intends we should prepare for general repose, we put our stomach and animal spirits to extraordinary exertion. Our vital functions are overtasked and overloaded;—we become hectic—for observation strongly declares that invalid and delicate persons should rarely eat solids after three o'clock in the day, as fever is generally the consequence; and thus, almost every complaint that distresses and destroys the human frame, may be engendered.

"When hunger calls, obey; nor often wait
Till hunger sharpen to corrosive pain;
For the keen appetite will feast beyond
What nature well can bear; and one extreme
Ne'er without danger meets its own reverse."

Besides, when we add to this evil the present mode of bracing the digestive part of the body, in what is called *long stays*, to what an extent must reach the baneful effects of a protracted and abundant repast? Indeed, I am fully persuaded that long fasting, late dining, and the excessive repletion then taken into the exhausted stomach, with the tight pressure of steel and whalebone on the most susceptible parts of the frame then called into action, and the midnight, nay, morning hours, of lingering pleasure, are the positive causes of colds taken, bilious fevers, consumptions, and atrophies. By the means enumerated, the firm texture of the constitution is broken, and the principles of health being in a manner decomposed, the finest parts fly off, and the dregs maintain the poor survivor of herself, in a sad kind of artificial existence. Delicate proportion gives place either to miserable leanness or shapeless fat The once fair skin assumes a pallid rigidity, or a bloated redness, which the vain possessor would still regard as the roses of health and beauty.

To repair these ravages, comes the aid of padding, to give shape where there is none; long stays, to compress into form the chaos of flesh; and paints of all hues, to rectify the disorder of the complexion. But useless are these attempts. If dissipation, disease, and immoderation, have wrecked the fair vessel of female charms, it is not in the power of Esculapius himself to refit the shattered bark; or of the Syrens, with all their songs and wiles, to conjure its battered sides from the rocks, and make it ride the seas in gallant trim again.

It is with pleasure that I turn from this ruin of all that is beauteous and lovely, to the cheering hope of preserving every charm unimpaired; and by means which the most ingenuous mind need not blush to acknowledge.

The rules, I repeat, are few. First, *Temperance:* a well-timed use of the table, and so moderate a pursuit of pleasure, that the midnight ball, assembly, and theatre, shall not too frequently recur.

My next specific, is that of gentle and daily *Exercise* in the open air. Nature teaches us, in the gambols and sportiveness of the young of the lower animals, that bodily exertion is necessary for the growth, vigour, and symmetry of the animal frame; while the too studious scholar, and the indolent man of luxury, exhibit in themselves the pernicious consequences of the want of exercise.

This may be almost always obtained, either on horseback or on foot, in fine weather; and when that is denied, in a carriage. Country air in the fields, or in gardens, when breathed at proper hours, is an excellent bracer of the nerves, and a sure brightener of the complexion. But these hours are neither under the mid-day sun in summer, when its beams scorch the skin and ferment the blood; nor beneath the dews of evening, when the imperceptible damps, saturating the thinly-clad body, send the wanderer home infected with the disease that is to lay her, ere a returning spring, in the silent tomb! Both these

periods are pregnant with danger to delicacy and carelessness. .

The morning, about two or three hours after sunrise, is the most salubrious time for a vigorous walk. But, as the day advances, if you choose to prolong the sweet enjoyment of the open air, then the thick wood or shady lane will afford refreshing shelter from the too-intense heat of the sun. In short, the morning and evening dew, and the unrepelled blaze of a summer noon, must alike be ever avoided as the enemies of health and beauty.

> 'Fly, if you can, these violent extremes
> Of air; the wholesome is nor moist nor dry."
>
> ARMSTRONG.

Cleanliness, my last recipe, (and which is, like the others, applicable to all ages,) is of most powerful efficacy. It maintains the limbs in their pliancy, the skin in its softness, the complexion in its lustre, the eyes in their brightness, the teeth in their purity, and the constitution in its fairest vigour. To promote cleanliness, I can recommend nothing preferable to bathing.

The frequent use of tepid baths is not more grateful to the sense than it is salutary to the health, and to beauty. By such ablution, all accidental corporeal impurities are thrown off; cutaneous obstructions removed; and while the surface of the body is preserved in its original brightness, many threatening disorders are removed or prevented. Colds in the young, and rheumatic and paralytic affections in the old, are all dispersed by this simple and delightful antidote. By such means the women of the East render their skins softer than that of the tenderest babes in this climate, and preserve that health which sedentary confinement would otherwise destroy.

This delightful and delicate Oriental fashion is now, I am happy to say, prevalent almost all over the country.

It may be remarked *en passant*, that rubbing of the skin in the bath is an excellent substitute for *exercise*, when that is impracticacle out-of-doors.

I must not conclude these observations without offering my fair readers a few remarks on the malignant influence exercised on the features by an ill-regulated temper. The face is the index of the mind. On its expressive page are recorded in characters lasting as life itself, the gloom of sullenness, the arrogance of pride, the withering of envy, or the storm of anger; for, even after the fury of the tempest has subsided, its fearful devastations remain behind.

"From anger she may then be freed,
But peevishness and spleen succeed."

The first emotions of anger are apparent to the most superficial observer. Every indulgence in its paroxysms, both adds strength to its authority, and engraves its history in deeper relief on the forehead of its votaries. What a pity it is that antiquity provides us with no authentic portrait of the illustrious Xantippe! for I am sure the features of that lady would lend their ready testimony to the value of my admonitions.

When good-humour and vivacity reign within, the face is lighted up with benignant smiles; where peace and gentleness are the tenants of the bosom, the countenance beams with mildness and complacency. Evil temper has, with truth, been called a more terrible enemy to beauty than the small-pox. I beseech you, therefore, as you value the preservation of your charms, to resist the dominion of this rude despoiler, to foster and encourage the feelings of kindliness and good-humour, and to repress every emotion of a contrary character.

I shall conclude this important subject by remarking with the Spectator, that "no woman can be handsome by the force of features alone, any more than she can be witty only by the gift of speech."

THE DRESS OF LADIES.

Elegant dressing is not found in expense; money without judgment may load, but never can adorn. You may show profusion without grace: you may cover a neck with pearls, a head with jewels, hands and arms with rings, bracelets, and trinkets, and yet produce no effect, but having emptied some merchant's counter upon your person. The best chosen dress is that which so harmonizes with the figure as to make the raiment pass unobserved. The result of the finest toilet should be an *elegant woman*, not an elegantly dressed woman. Where a perfect whole is intended, it is a sign of defect in the execution, when the details first present themselves to observation.

In short, the secret of dressing lies in simplicity, and a certain adaptation to your figure, your rank, your circumstances. To dress well on these

principles—and they are the only just ones—does not require that extravagant attention to so trivial an object, as is usually exhibited by persons who make the toilet a study. When ladies place the spell of their attraction in their clothes, we generally see them arrayed in robes of a thousand makes and dyes, and curiously constructed of materials brought from, heaven knows where. Thus, much time, thought and wealth, are wasted on a comparatively worthless object. To lavish many of the precious hours of life in the invention and arrangement of dress, is as criminal an offence as to exhaust the finances of your husband or parents by a thriftless expenditure on its component parts.

The taste I wish to inculcate, is that nicely-poised estimation of things, which shows it "worth our while to do *well*, what it is ever worth our while *to do*." This disposition originates in a correct and delicate mind, and forms a judgment which makes elegance inseparable from propriety; and extending itself from great

objects to small, reaches the most apparently insignificant; and thus, even in the change of the morning and evening attire, displays to the considerate observer a very intelligible index of the wearer's well-regulated mind.

"Show me a lady's dressing-room," says a certain writer, "and I will tell you what manner of woman she is." Chesterfield, also, is of opinion, that a sympathy goes through every action of our lives: he declares, that he could not help conceiving some idea of people's sense and character from the dress in which they appeared when introduced to him. He was so great an advocate for pleasing externals, that he often said, he would rather see a young person too much, than too little dressed, excess, on the foppish side, wearing off with time and reflection; but if a youth be negligent at twenty, it is probable he will be a sloven at forty, and disgustingly dirty at fifty. However this may be with the other sex, I beg leave to observe, that I never yet met with a woman whose general style of dress was

chaste, elegant, and appropriate, that I did not find, on further acquaintance, to be, in disposition and mind, an object to admire and love.

This correspondence between the thoughts and the raiment being established, what was before insignificant becomes of consequence; and, being rightly understood, good sense will be as careful not to disparage her discretion, by extravagant dress, as she would to evince a sordid mind, by dirt and rags.

I think I see you, my friends, smile, incredulous, at the last sentence. What gentlewoman, you exclaim, who is above the most abject pecuniary embarrassments, can ever have a chance of being so apparelled? A desire of singularity is a sufficient answer. There is a race of women, who, priding themselves on their superior rank, or wealth, or talents, affect to despise what they deem the adventitious aids of dress. Their appearance, in consequence, is frequently as ridiculous as disgusting. When this folly is seen in female authors, or, what is much the same thing,

ladies professing a particularly literary taste, we can at once trace its motive,—a conceited negligence of outward attractions, and a determination to raise themselves in the opinions of men, by displaying a contempt for what they deem the vain occupations of meaner souls. Wishing to be thought superior to founding any regard on external ornament, they forget external decency; and by slatternness and affectation, render what is called a learned woman, a kind of scare-crow to her own sex, and a laughing-stock to the other. This error is not so common now with bookish ladies as it was in the beginning of the last century. Then the sex did, indeed, show that "a little learning is a dangerous thing." They did not imbibe sufficient to imbue them with a sense of its real properties, to show them causes and effects, to make them understand themselves, and close the book in humility. They, poor short-sighted creatures! exchanged the innocent ignorance of Eve for the empoisoned apple, which, under the cheat of displaying knowledge, fills

the eater with a vain self-conceit, while it more openly exposes her mental nakedness to every eye.

The absurdity of their deductions is so obvious, that one wonders how any woman could fall into such an error. Who among them but would think it the height of folly to place over the door of a museum, to which the proprietor wished to attract visitors, the effigy of a monster, so disgusting as to deter men from entering to see what might otherwise have afforded them much pleasure? Such effigies might the slip-shod muses of the days of Anne have given of themselves; but most of the modern female votaries of Minerva, aware of the advantages of a prepossessing appearance, mingle with their incense to the Goddess a few flowers to the Paphian Graces; and, that they gain by the devotion, none who have been admitted to the acquaintance of our Sapphos and Corinnas, can deny.

A woman of principle and prudence must be consistent in the style and quality of her attire;

she must be careful that her expenditure does not exceed the limits of her allowance; she must be aware, that it is not the girl who lavishes the most money on her apparel that is the best arrayed. Frequent instances have I known, where young women, with a little good taste, ingenuity, and economy, have maintained a much better appearance than ladies of three times their fortune. No treasury is large enough to supply indiscriminate profusion; and scarcely any purse is too scanty for the uses of life, when managed by a careful hand. Few are the situations in which a woman can be placed, whether she be married or single, where some attention to thrift is not expected. High rank requires adequate means to support its consequence—ostentatious wealth, a superabundance to maintain its domineering pretensions; and the middle class, when virtue is its companion, looks to economy to allow it to throw its mite into the lap of charity.

Hence we see, that hardly any woman, however related, can have a right to independent,

uncontrolled expenditure; and that, to do her duty in every sense of the word, she must learn to understand and exercise the graces of economy. This quality will be a gem in her husband's eyes; for, though most of the money-getting sex like to see their wives well dressed, yet, trust me, my fair friends, they would rather owe that pleasure to your taste than to their pockets!

Costliness being, then, no essential principle in real elegance, I shall proceed to give you a few hints on what are the distinguishing circumstances of a well-ordered toilet.

As the beauty of form and complexion is different in different women, and is still more varied, according to the ages of the fair subjects of investigation; so the styles in dress, while simplicity is the soul of all, must assume a character corresponding with the wearer.

The seasons of life should be arrayed like those of the year. In the spring of youth, when all is lovely and gay, then, as the soft green, sparkling in freshness, bedecks the earth; so,

light and transparent robes, of tender colours, should adorn the limbs of the young beauty. If she be of the Hebe form, warm weather should find her veiled in fine muslin, lawn, gauzes, and other lucid materials. To suit the character of her figure, and to accord with the prevailing mode and just taste together, her morning robes should be of a length sufficiently circumscribed as not to impede her walking; but on no account must they be too short; for, when any design is betrayed of showing the foot or ankle, the idea of beauty is lost in that of the wearer's odious indelicacy. On the reverse, when no show of vanity is apparent in the dress—when the lightly-flowing drapery, by unsought accident, discovers the pretty buskined foot or taper ankle, a sense of virgin timidity, and of exquisite loveliness together, strikes upon the senses; and Admiration, with a tender sigh, softly whispers, "The most resistless charm is modesty!"

In Thomson's exquisite portrait of Lavinia, the prominent feature is modesty. "She was beauty's

self," indeed, but then she was "thoughtless of beauty;" and though her eyes were sparkling, "bashful modesty" directed them

> "Still on the ground dejected, darting all
> Their humid beams into the blooming flowers."

The morning robe should cover the arms and the bosom, nay, even the neck. And if it be made tight to the shape, every symmetrical line is discovered with a grace so decent, that vestals, without a blush, might adopt the chaste apparel. This simple garb leaves to beauty all her empire; no furbelows, no heavy ornaments, load the figure, warp the outlines, and distract the attention. All is light, easy, and elegant; and the lovely wearer, "with her glossy ringlets loosely bound," moves with the zephyrs on the airy wing of youth and innocence.

Her summer evening dress may be of a still more gossamer texture; but it must still preserve the same simplicity, though its gracefully-diverging folds may fall like the mantle of Juno, in

clustering drapery about her steps. There they should meet the white slipper

"— of the fairy foot,
Which shines like snow, and falls on earth as mute."

In this dress, her arms, and part of her neck and bosom, may be unveiled; but only *part*. The eye of maternal decorum should draw the virgin zone to the limit where modesty would bid it rest.

Where beauty is, ornaments are unnecessary; and where it is not, they are unavailing. But as gems and flowers are handsome in themselves, and when tastefully disposed doubly so, a beautiful young woman, if she chooses to share her empire with the jeweller and the florist, may, not inelegantly, decorate her neck, arms, and head, with a string of pearls and a band of flowers.

Female youth, of airy forms and fair complexions, ought to reject, as too heavy for their style of figure, the use of gems. Their ornaments should hardly ever exceed the natural or imitated flowers of the most delicate tribes. The snowdrop, lily of the valley, violet, primrose, myrtle,

Provence rose, — these and their resemblances, are embellishments which harmonize with their gaiety and blooming years. The colours of their garments, when not white, should be the most tender shades of green, yellow, pink, blue, and lilac. These, when judiciously selected, or mingled, array the graceful wearer, like another Iris, breathing youth and loveliness.

Should a young woman, of majestic character, enquire for appropriate apparel, she will find it to correspond with her graver and more dignified mien. Her robes should always be long and flowing, and more ample in their folds than those of her gayer sister. Their substance should also be thicker, and of a soberer colour. White is becoming to all characters, and not less so to Juno than to Venus; but when colours are to be worn, I recommend to the lady of majestic deportment, to choose the fuller shades of yellow, purple, crimson, scarlet, black, and gray. The materials of her dress in summer, cambrics, muslins, sarcenets; in winter, satins, velvets, broadcloth, &c.

Her ornaments should be embroidery of gold, silver, and precious stones, with fillets and diadems of jewels, and waving plumes.

The materials for the winter dresses of majestic forms, and lightly-graceful ones, may be of nearly similar texture, only differing, when made up, in amplitude and abundance of drapery. Satin, Genoa velvet, Indian silks, and kerseymere, may all be fashioned into as becoming an apparel for the slender figure as for the more *embonpoint;* and the warmth they afford is highly needful to preserve health during the cold and damps of winter. When it is so universally acknowledged, the indispensable necessity of keeping the body in a just temperature between heat and cold, I cannot but be astonished at the little attention that is paid to so momentous a subject by the people of this climate. I wonder that a sense of personal comfort, aided by the well-founded conviction that health is the only preservative of beauty, and lengthener of youth, does not

impel women to prefer utility before the absurd whims of an unreasonable fashion.

To wear gossamer dresses, with bare necks and naked arms, in a hard frost, has been the mode in this country, and unless a principle is made against it, may be so again, to the utter wretchedness of them, who, so arraying their youth, lay themselves open to the untimely ravages of rheumatisms, palsies, consumptions, and death.

While fine taste, as well as fashion, decrees that the beautiful outline of a well-proportioned form shall be seen in the contour of a nicely-adapted dress, the divisions of that dress must be few and simple. But, though the hoop and quilted petticoat are no longer suffered to shroud in hideous obscurity one of the loveliest works in nature, yet all intermediate covering is not to be banished. Modesty, on one hand, and Health, on the other, still maintain the law of "fold on fold.'

Having laid it down as a general principle, that the fashion of the raiment must correspond

with that of the figure, and that every sort of woman will not look equally well in the same style of apparel, it will not be difficult to make you understand, that a handsome person may make a freer use of fancy in her ornaments than an ordinary one. Beauty gives effect to all things; it is the universal embellisher, the setting which makes common crystal shine as diamonds. In short, fashion does not adorn beauty, but beauty fashion. Hence, I must warn Delia, that if she be not cast in so perfect a mould as Celia, she must not flatter herself that she can supply the deficiency by gayer or more sumptuous attire. Whims in dress may possibly pass with her, who, "in Parisian mode, or Indian guise, is still the fairest fair!" But caprices of this sort, in a plain woman, only render her defects more conspicuous; and she, who might have been regarded as a very pleasing girl, in an unobtrusive robe of simple elegance, is ridiculed and despised when descried in the inappropriate plumage of fancy and decoration.

Many men, while listening to the conversation of an ordinary, but sensible young woman, would never see that her hair was harsh, and of a bad colour, were it not interwoven with a wreath of roses. They would not perceive the brownness and want of symmetry in her bosom, did not the sparkling necklace attract their eye to the spot. Neither would it strike them that her hands were coarse and red, did not the pearl bracelets and circles of rings tell them that she meant they should vie with Celia's rose-tipped fingers.

As I recommend a restrained and quiet mode of dress to plain women, so, in gradation as the lovely of my sex advance towards the vale of years, I counsel them to assume a graver habit and a less vivacious air. Cheerfulness is becoming to all times of life, but sportiveness belongs to youth alone; and when the meridian or the decline of our days affects it, is ever heavy and out of place.

Let me show you, my fair friends, by conducting you into the Pantheon of ancient Rome, the

images of yourselves at the different stages of your lives. First, behold that lovely Hebe; her robes are like the air, her motion is on the zephyr's wing: that you may be till you are twenty. Then comes the beautiful Diana. The chaste dignity of the pure intelligence within pervades the whole form, and the very drapery which enfolds it harmonizes with the modest elegance, the buoyant health, which gives elasticity and grace to every limb: here, then, you see yourselves from twenty to thirty. At that majestic age, when the woman of mind looks round upon the world; back on the events which have passed, and calmly forward to those which may be to come; all within ought to be settled on the firm basis of religion and sound judgment; and either as a Juno or a Minerva, she stands forth in the power of beauty and of wisdom. At this period she lays aside the flowers of youth, and arrays herself in the majesty of sobriety, or in the grandeur of simple magnificence

Contradictory as the two last terms may at first appear, they are consistent; and a glance on the works of Phidias, and of his best imitators, will sufficiently prove their beautiful union. Long is the reign of this commanding epoch of woman's age; for from thirty to fifty she may most respectably maintain her station on this throne of matron excellence. But at that period, when she has numbered half a century, then it becomes her to throw aside "the wimple and the crisping iron, the ornament of silver, and the ornament of gold," and gracefully acknowledging her entrance into the vale of years, to wrap herself in her mantle of gray, and move gently down till she passes through its extremest bourne to the mansions of immortality.

Ah! who is there amongst us, who, having once viewed the reality of this picture, would exchange such blessed relinquishment of the world and all its vanities, for the bolstered back, enamelled cheek, and be-wigged head of a modern old

woman, just trembling on the verge of the grave, and yet a candidate for the flattery of men?

It has been most wisely said, (and it would be well if the waning queens of beauty would adopt the reflection,) that there is a *time for every thing!* We may add, that there is a time to be young, a time to be old; a time to be loved, a time to be revered; a time to seek life, and a time to be ready to lay it down.

She who best knows how to fashion herself to these inevitable changes, is the only truly, only lastingly fair. Her beauty is in the mind, and shown in action: and when men cease to admire the woman, they do better, they revere the saint.

THE DETAIL OF FEMALE DRESS.

THERE are few things in which the female sex can discover more taste than in the choice of the apparel which may best accord with their several styles of figures and features; but we frequently see the direct opposite of good judgment in their selections, and behold between the person and the attire a complete and laughable incongruity.

Some women will actually disguise and disfigure themselves, rather than not appear in the prevailing fashion, which, though advantageous to one character of face, may have the direct contrary effect with another.

If Daphne have the features of a Siddons, and Amaryllis those of a Jordan, the style which agrees with the one must ill accord with the other. The like harmony must be maintained between the complexion and the colours we wear; for it is in these minutiæ, which, like the

nice and almost imperceptible touches of the ingenious artist, produce a complete and faultless whole. That a handsome woman may disfigure herself by an injudicious choice or disposition of her attire; and a plain one counteract the errors of nature, so as to render herself at least agreeable, almost every experienced observer has witnessed. We may therefore conclude, that beauty with a bad taste is far less desirable than a good taste without beauty.

"What an awkward creature is that!" said a gentleman to me the other evening at a supper, and pointing to a *slatternly* beauty who sat opposite, with her chin nearly reposing on her bosom, and her shoulders drawn up almost to her ears. "Yonder is a very elegant woman!" observed he, directing my attention to a lady, who, critically considered, was rather ordinary; but by her judicious style of dress, her unstudied graces of deportment, claimed universal admiration.

To support my arguments with those of a lady whose taste is best evinced by her own personal

elegance, I shall give you a short extract from a little tract of hers, which, like the divine Psyché of Mrs. Tighe, has been only permitted to meet the eyes of a favoured few.

"Who is there among us that has not witnessed a beautiful woman so apparelled as to render her rather an object of pity and ridicule than of admiration? How often do we see simplicity and youthful loveliness obscured by a redundancy of ornaments! How often do the robust and healthy, the majestic and the gay, the pensive and the sportive, follow the same mode; marring, mingling, and mangling without mercy, and without taste; regardless of discrimination, appropriation, or judgment; to the total overthrow of the attractions which nature liberally bestowed! Do not these ladies perceive that each style of personal beauty has a distinct character to support? That a tasteful adaptation will enforce the stamp which nature has impressed? Let us then admonish the female whose beauty is of the fair, pale, and interesting cast, not to render her

appearance insipid by the overpowering hues of robes, mantles, pelisses, &c., of amber, orange, grass-green, crimson, or rose-colour. This soft style of beauty makes its appeal to our most delicate perceptions; all grossness of colour displeases them; and therefore should not be admitted in the articles of her dress.

"Grass-green, though a colour exceedingly pleasing and refreshing in itself, jaundices the complexion of the pale woman to such a degree as to excite little other sensations in the beholder than compassion for the poor invalid. Such females should, in general, choose their robes of an *entire colour;* and when they wear white garments, they should animate them with draperies, mantles, scarfs, ribbons, &c. of pale-pink, blossom-colour, celestial blue, lilac, dove-colour, and primrose; leaving full green, deep blue, and purple, to the florid; and amber, scarlet, orange, flame-colour, and deep rose, to the brunette.

"Thus much we offer in the suitable appropriations of colours. We shall now proceed to

say something on the prevailing fashions of the day; and though we may fairly congratulate our countrywomen on their taste and improvement in this particular, yet here also the regulating hand of judgment, the nice and discriminating effects of genius, and the directing influence of a delicate and just taste, become most importantly necessary.

"The mantle, or cottage-cloak, should never be worn by females exceeding a moderate *embonpoint;* and we should recommend their winter garbs, such as Russian pelisses and Turkish wraps, to be formed of double sarcenet or fine Merino cloth, rather than velvets, which (except black) give an appearance of increased size to the wearer. In the adoption of furs, flat-ermine, or fringe fur, is better suited to the full-formed woman than swan's-down, fox, chinchilla, or sable; these are graceful for the more slender. Women of a spare habit, and of a tall and elegant height, will derive considerable advantage from the full-flowing robe, mantle, and Roman tunic. The fur

trimming, too, gives to them an appearance of roundness which nature has denied; and to this description of person we can scarcely recommend an evening dress more chaste, elegant, and advantageous, than robes of white satin, trimmed with swan's-down, with draperies of silver or gossamer net. The antique head-dress, or Queen Mary *coif*, is best adapted to the Roman and Grecian line of feature. The Chinese hat and Highland helmet are becoming to countenances of a rounder and more playful contour.

"We have frequently, in our observations, found occasion to lament, in the present style of female dress, a want of that proper distinction which should ever be attended to in the several degrees of *costume*. For instance, the short gown, so appropriate and convenient for walking, and pursuing morning avocations or exercises, intrudes beyond its sphere when seen in the evening or full dress. It is in the splendid drawing-room that the train robe appears with all that

superiority which gives pre-eminence to grace, and dignity to beauty.

"Why should these pleasingly-varying distinctions be neglected? The long sleeve, too, (now so universal in almost every order of dress,) belongs with strict propriety only to the domestic habit. These are inattentions or faults which a correct taste will quickly discover, and easily rectify. It is dangerous to level distinctions in one case, and disadvantageous in the other. There should be a just and reasonable discipline in trifles, as well as in matters of higher import. There is a vast deal more in things of seeming insignificance than is commonly imagined. Subjects of importance, high achievements, and glorious examples, strike every beholder; but there are few who reflect that it is by perseverance, and attention to comparative trifles, that mighty deeds are performed, and that great consequences are ultimately produced.

"A correct taste is ever the concomitant of a chaste mind · for, as a celebrated author has justly

observed, *our taste commonly declines with our merit.* A correct taste is the offspring of all that is delicate in sentiment and just in conception; it softens the inflexibility of truth, and decks reason in the most persuasive garments.

"A walking-dress cannot be constructed too simply. All attractive and fancy articles should be confined to the carriage-dress, or dinner and evening apparel. We shall here particularly address the order of females who may not have the luxury of a carriage, and yet be within the rank of gentlewomen. This class composes treble the number of those on whom fortune has bestowed the appendages of equipages and retinue. We shall, in our observations, particularly aim at increasing their respectability, by leading them to adopt a style of adornment which, while it combines fashion and elegance, shall be remarkable only for its neatness and simplicity.

"It has been said that the love of dress is natural to the sex; and we see no reason why any female should be offended with the assertion.

'Dress,' says an author on the subject, 'is the natural finish of beauty. Without dress a handsome person is a gem, but a gem that is not set.' Dress, however, must be subject to certain rules; be consistent with the graces, and with nature. By attention to these particulars, is produced that agreeable exterior, we know not why,—which charms, even without that first and powerful attraction, beauty.

"Fashion, in her various flights, frequently soars beyond the reach of propriety. Good sense, taste, and delicacy, then make their appeal in vain. Her despotic and arbitrary sway levels and confounds. Where is delicacy? where is policy? we mentally exclaim, when we see the fair inconsiderate votary of fashion exposing unseemly that bosom which good men delight to imagine the abode of innocence and truth. Can the gaze of the voluptuous, the unlicensed admiration of the profligate, compensate to the woman of sentiment and purity for what she loses in the estimation of the moral and the just?

"But, delicacy apart, what shall we say to the blind conceit of the robust, the coarse, the waning fair-one, who thus obtrude the ravages of time upon the public eye? Let us not offend. We wish to lead to conviction, not to awaken resentment. Fashion must, in these instances, have borrowed the bondage of fortune, and so blinded her votaries against the sober dictates of reason, the mild dignity of self-respect.

"There is a mediocrity which bounds all things, and even fixes the standard which divides virtue from bombast. Let us, therefore, in every concern, endeavour to observe this happy temperature. Let the youthful female exhibit, without shade, as much of her bust as shall come within the limits of fashion, without infringing on the borders of immodesty. Let the fair of riper years appear less exposed. To sensible and tasteful women a hint is merely required. They need not very close instructions, for at once they perceive, combine, and adopt, with judgment and delicacy. The rules of propriety are followed,

as it were, instinctively by them; and their example is so impressed on the generality of our lovely countrywomen, (who, too often and inconsiderately, follow the vagaries of fashion with, perhaps, ridiculous avidity,) that we thus take upon us to correct the irregularities of the many, in hopes that the judicious few will embrace grace, and make it universal.

"Far be it from us to lead the female mind from its solemn engagements to the pursuit of comparative nothings. But there is a time and place for all things, and for every innocent purpose under heaven; and on these grounds we do not see why a female should not blend the agreeable with the estimable.

"There are persons who neglect their dress from pride, and a desire to attract by a careless singularity; but wherever this is the case, depend on it something is wrong in the mind. Lavater has observed, that persons habitually attentive to their attire, display the same regularity in their domestic affairs. 'Young women,' he continues,

'who neglect their toilet, and manifest little concern about dress, indicate a general disregard of order; a mind but ill adapted to the detail of house-keeping; a deficiency of taste, and of the qualities that inspire love:—they will be careless in every thing. The girl of eighteen who desires not to please, will be a slut, or a shrew, at twenty-five. Pay attention, young men, to this sign; it never yet was known to deceive.'

"Hence we see that the desire of exhibiting an amiable exterior is essentially requisite in woman. It is to be received as an unequivocal symbol of those qualities which we seek in a wife; it indicates cleanliness, sweetness, a love of order, and of universal propriety. What, then, is there to censure in a moderate consideration of dress?—Nothing. We may blame when we find extravagance, profusion, misappropriation; the tyranny of fashion, slavery to vanity; in short, bad taste!

"Let us then urge the fair to that elegant simplicity, that discriminating selection, which com-

bines fashion, utility, and grace. Thus shall the inventive faculty of genius be honoured and encouraged, and industry receive the reward of its ingenuity and labours.

"We shall now proceed to notice the present articles which claim fashionable pre-eminence, and give some useful hints on their application.

"As a walking habit, we know of none in summer which is more graceful than the lightly-flowing shade of lace or finest muslin. And in winter no invention can exceed the Trans-Baltic coat or Lapland wrap. These comfortable shields from the cold are usually formed of cloth or velvet, with deep collars and cuffs of sable, or other well-contrasted fur. Ladies of the first rank usually have them lined throughout with the same costly skins. These garments wrap over the figure in front; sometimes they have them without other ornament than their bordering furs; and at others, fasten them with magnificent clasps and buckles. We have seen one of these coats (or, as northern travellers denominate them,

shoubs,) on a female of high rank, composed of crimson-velvet, with deep cuffs, cape and collar of spotted ermine, and a deep border of the same down the sides. It had a superb effect; and with the imperial helmet-hat of the same material, exhibited one of the most sumptuous carriage costumes that can be imagined.

"When this dress is adopted by the pedestrian fair, we recommend it to be of a more sober hue, and that the bonnet should be of the provincial poke or cottage form.

"Short women destroy the symmetry of their forms, and encumber their charms, with redundancy of ornament, either in their morning or evening attires. A little woman, befeathered and furbelowed, looks like a queen of the Bantam tribe; and we dare not approach her for fear of ruffling her plumes. Feathers are much in vogue; and though formerly a symbol of full dress, are now often a mark of graceful negligence, and are seen falling carelessly, and floating with ease; they kiss the rosy cheek of youth

and health; or, less courteous, steal the vermilion from the painted face of fading maturity, as fanned by the spiteful breeze they wave from her bonneted head in the gay promenade.

"We love to see our countrywomen remarkable for elegance and modesty, as well as beauty. Americans, accustomed to objects of undisputed loveliness, aim at something beyond the surface of external charms; they require that all should be fair within.

"Hear what a male writer has observed on the fashion of exposing the bosom! 'A woman, proud of her beauty,' says he, 'may possibly be nothing but a coquette; one who makes a public display of her *bosom*, is something worse.' This writer insinuates too much; for we believe that so far from our females being actuated in this case by any unbecoming motive, they too commonly act from no motive at all; save that blind and mistaken one which we have so much condemned—*the heedless adoption of an absurdity, because it is the fashion!* But let the inconsid-

erate beauty remember, that where two motives can be assigned to an action, the world will generally adopt that which is least favourable!"

Though I have made this extract, which enters so intimately into the secrets of the toilet, and descants so engagingly on its attractive subject, I must desire that it may not be supposed I would seek to create an inordinate degree of care respecting that which is comparatively of no account, when placed in competition with the indispensable qualities and acquirements which ought to adorn the Christian maid. I would have my fair friends be fully impressed with the truth, that it is not she who spends the most time at her toilet that is usually the best dressed; a too zealous care generally subverts the effect it was meant to produce. It is very easy to "varnish till the painting disappears." A multiplicity of ornaments ever distracts the attention, and detracts from feminine loveliness. They are regarded as a sort of *make-weights* in a scale,

where nature must have been a niggard to render them necessary.

In the like manner, a diversity of colours bespeaks vulgarity of taste, and a mind without innate elegance or acquired culture. Where doubt may be about this or that hue being becoming or genteel, (as it is very possible it may neither be the one nor the other,) let the puzzled beauty leave both, and securely array herself in simple white, "pure as her mind." That primeval hue never offends, and frequently is the most graceful robe that youth and loveliness can wear. "It is inconceivable," says a writer on the subject, "how much the colour of a gown or a shawl may heighten or destroy the beauty of a complexion; and how much the sex in general neglect these (to them) important particulars." Every consideration must yield to the prevailing mode; and to this tyrant all advantages are sacrificed. Women no longer consult their figures, but the whim of the moment; and it is sufficient for them that the reigning belle appeared in *mur*

ry colour or *coquelicot*, to make all the *belles* in the city, black, brown, or fair, array themselves in the same livery.

Nothing contributes more to the setting forth of the beauties of a complexion than the choice of the colours opposed to it. Women should not only be nice in this adaptation, but they must be careful that the different shades or hues they admit in the various parts of their garments should accord with each other.

Here it is that we distinguish the woman of taste from the hoyden, ready to employ a pedlar's pack upon her shoulders. To attempt to contrast two shades of the same colour, has in general a very harsh effect; indeed I never saw it harmonize in the least, except in the case of two greens as a trimming; or in the beautiful blending of nature in the form and hues of flowers.

It is also not unworthy of remark, that colours which are to make a part of evening apparel ought to be chosen by candle-light; for if in the morning, forgetful of the influence of different

lights on these things, you purchase a robe of pale yellow, purple, lilac, or rose colour, you will be greatly disappointed when at night it is observed to you that your dress is either dingy, foxy, or black.

The harmonious assortment of well-chosen colours was once quite a science amongst women; and even now it may not only be considered as a specimen of delicate taste, but a proof of that genius, which, if cultivated, might distil the hues of Iris over the animated canvas fraught with beauty and life.

This union of a thousand dyes, "by nature's pure and cunning hand laid on," cannot be found in greater perfection than in the resplendent lap of summer; then the earth teems with gay enchantment, and presents to the fair wanderers through her fragrant bowers the loveliest raiment for their beauties. This animating and native ornament, so interesting and charming in itself, should ever find a place on the toilet of youth. How can a beauteous young woman (the fairest

production of creation) be more suitably adorned than with this sweet apparel of the fairest season? It is uniting "sweets to the sweet." Flowers recall so many pleasing images to the mind, that when a beholder sees them he is ever put in a temper to admire; and, when they are found blended with the beauties of a lovely girl, the effect is irresistible.

The simple wreath of roses, the jessamine, the lily of the valley, the snow-drop, the brilliant ranunculus, and a long train of rival sweets, offer themselves at the shrine of female taste. From this rich assemblage are selected and formed those delicious garlands which deck the snowy brows of Celia, which twine with Chloe's golden hair. From this fair parterre we collect the variegated *bouquet*, which, reposing on the bosom of beauty, mingles its fragrant breath with hers.

This tender, this exquisite sweetness, which we inhale from the lily, the rose, or the violet, is far preferable to all the extracted perfumes that ever were wafted "from Indus to the pole." They

are not only purer and more balmy; but, when, on approaching a lovely woman, we find, not only our eye delighted with the sight of beauty, but our senses "wrapped in the sweet embrace of soft perfumes;" when it is not the preconcerted fragrancy of essences drawn from east to west, and poured upon the fair with the design to *affect our senses;* then we yield ourselves to the lovely breathing of nature. We see her in the charming creature before us, blooming in youth and freshness; we feel her in the thousand odours of Paradise, emanating from the newly-plucked flowers, which seem to share her being, imbibing and partaking sweetness.

Amidst the variety of materials with which women decorate their persons, there is not one that requires greater discrimination in the use than those articles of jewelry which we denominate trinkets. Here good taste, the general regulatrix, now resumes her sway. The blind directress of the luxuriant imagination gives grace to solidity, and consequence to trifles.

Her magic spirit breathes in the laurels of the hero, dwells on the lip of oratory, and sparkles in the gem that decorates the fair!

To women of the most exalted as well as of the more humble ranks, we recommend a moderate, rather than a profuse, display of conspicuous and showy ornaments. A well-educated taste ought to open the eyes of a woman to be a tolerably correct judge of the perfections or imperfections of her own person; and by that judgment she ought to regulate the adoption or rejection of striking decoration.

It is well to remind my youthful reader that she can never learn these truths (when they are on the defective side) but from the decisions of her own impartial mind. Few women, much less men, would venture to say to an improperly dressed young lady,—"Madam, your fingers are too clumsy to wear with advantage that brilliant ring;—your neck and arms are too meagre, discoloured, or coarse, to adopt the pearl bracelet or necklace; unless, indeed, you soften the contrast

by putting a lace shirt and long sleeves between your skin and the pearls." These observations would place the too frank adviser in a similar situation with that of Gil Blas, when correcting the manuscripts of the conceited *Prelate of Granada;*—and, therefore, we cannot expect that any friend should run the risk of incurring our resentment, when they might retain our favour by only permitting us to make ourselves as ridiculous as we please.

Let me, then, in the light of an *author*, who cannot be supposed, in a general address, to mean any individual personal reflections, admonish my readers, one and all, not to neglect composing their complexions with the hues and brilliancy of the gems offered to them to wear. Clear brunettes shine with the greatest lustre when they adopt pearls, diamonds, topazes, and bright amber. The fair beauty may also wear all these with advantage, while she exclusively claims as her own, emeralds, garnets, amethysts, rubies, onyxes, &c. &c. Cornelian, coral, and jet, may

be worn by either; but certainly produce the most pleasing effect on the rose and lily complexion.

Ornaments and trimmings of silver are to be preferred to gold, when intended for the fair beauty. The white lustre of the first of these costly metals harmonizes better with delicacy of skin than the glaring effulgence of the gold. By a parity of reasoning, gold agrees better with the brunette, as its yellow and flaming hue lights up the fire of her eyes, and exhibits her complexion in the brightest contrast.

If the *clavicle*, or collar-bone, be too apparent, either from accidental thinness or original shape, remedy the defect by letting the necklace fall immediately into the cavity which the ungraceful projection occasions. But should this bone protrude itself to an absolutely ugly extent, I would recommend the neck to be completely covered by a lace handkerchief and frill; for its exposure would only give a bad specimen of a figure which may be, in every other part of a just and fine proportion.

If the prevailing fashion be to reject the long sleeve, and to partially display the arm, let the glove advance considerably above the elbow, and there be fastened with a drawing-string, or armlet. But this should only be the case when the arm is muscular, coarse, or scraggy. When it is fair, smooth, and round, it will admit of the glove being pushed down to a little above the wrists.

There is perhaps no single beauty of the female form which obtains so much admiration as a well-proportioned foot and ankle. Possibly the liveliness of this sentiment may be increased in this instance by the rarity of the perfection.

There is a *je ne sçai quoi* in a fine ankle, which seems to assure the gazer that the whole of the form of which it is a sample, is shaped with the same exquisite grace. A heavy leg and foot seems to hint that the whole of the limbs which the drapery conceals are in a gravitating proportion with their clumsy foundations; and where we see ponderosity of body, we are apt to conclude that there is equal heaviness in mind and

feelings. This may be an unjust mode of reasoning, but it is a very common one; and so I account for the general prejudice against any unusual weight in the lower extremities.

When we consider that it required the famous sculptor of Greece to collect the most beautiful virgins from every part of his country before he could find a living model for every part of his projected statue of perfect beauty; when we consider this, that the very native land of female charms could not produce one woman completely faultless in her form—how can we be so unreasonable as to demand such perfection in a daughter of our own country!

Let not the other sex scrutinize too closely, nor demand that universal and correct symmetry in their wives and daughters, which was never yet found but in the elaborately chiseled models of the sculptor's study.

It must not, however, be presumed from what I have said, that the generality of other countries are happier in the beautiful formation of their

women's forms than our own, or that the American fair are at all more notorious than many other nations for heavy feet and legs. So far from it, there are ladies in our country with feet and ankles of so delicate a symmetry, that there is nothing in modelling or in marble to excel their perfection. But to make a display of them — to exhibit them by unusually short petticoats, and draw attention by extraordinary gay attire, is an instance of immodesty and ill-taste, which attracts contempt instead of admiration. Men despise her for her impropriety, and envious women have a fair subject on which to ground their detractions.

In short, it can never be sufficiently inculcated, that modesty is the most graceful ornament of beauty.

"She that has that, is clad in complete steel."

Be the foot eminently handsome, or the reverse, t alike requires to be arrayed soberly. Except on certain brilliant occasions, its shoe should be confined to grave and clean-looking colours; of the first, black, greys, and browns; of the last,

white nankeen, pale-blue, green, &c., according to the colour of the dress, and the time of day. I should suppose it almost useless to say, that (except in a carriage) the dark colours ought to be preferred in a morning. To be sure, there is nothing out of character in wearing nankeen shoes or half-boots in the early part of the day, even in walking, provided the other parts of your dress be spotless white, or of the same buff hue. The other delicate colours I have mentioned above (I repeat, except in a carriage) are confined to evening dresses. Red morocco, scarlet, and those very vivid hues, cannot be worn with any propriety until winter, when the colour of the mantle or pelisse may sanction its fulness. On brilliant assembly nights, or drawing-rooms, the spangled, or diamond-decorated slipper, has a magnificent and appropriate effect. But for the raiment of the leg, we totally disapprove, at all times, of the much ornamented stocking.

The open-wove clock and instep, instead of displaying fine proportion, confuse the contour;

and may produce an impression of gaiety, but exclude that of beauty, whose rays always strike singly. But if the clock be a coloured or a gold one, as I have sometimes seen, how glaring is the exhibition! how coarse the association of ideas it produces in the fancy! Instead of a woman of refined manners aud polished habits, your imagination reverts to the gross and revolting females of the fish-market; or at least to the hired opera-dancer, whose business it is to make her foot and ankle the principal object which characterizes her charms, and attracts the *coup d'œil* of the whole assembly.

If I may give my fair friends a hint on this delicate subject, it would be that the finest rounded ankles are most effectually shown by wearing a silk stocking *without any clock.* The eye then slides easily over the unbroken line, and takes in all its beauties. But when the ankle is rather large, or square, then a pretty unobtrusive net clock, of the same colour as the stocking will be a useful division, and induce the beholder

to believe the perfect symmetry of the parts; a very thick leg cannot be disguised or amended; and in this case I can only recommend absolute neatness in the dressing of the limb, and petticoats so long that there is hardly a chance of its ever being seen.

One cause of *thick ankles* in young women is want of exercise, and abiding much in overheated rooms. Standing too long has often the same effect, by subjecting the limb to an unnatural load, and therefore to swelling. The only preventive, or cure, for this malady, is a strict attention to health. You might as well expect to see a rose-bush spring, bud, and bloom, in a closely-pent oven, as anticipate fine proportions and complexion from a long continuance of the exotic fashions of modern days.

If a girl wishes to be well-shaped and well-complexioned, she must use due exercise *on foot*. Horseback is an excellent auxiliary, as it gives much the same degree of motion, with double the animation, in consequence of the change of air,

and variation of objects; but carriage exercise is so little, that we cannot recommend it to any case that is short of an absolute invalid. A woman in respectable health must *walk*, to maintain her happy temperament. By this she will still more consolidate her solids, and preserve the shape with which nature has kindly endowed her. If it was originally fine, it will remain; and if it was but ordinary, it will at least save itself from growing deformed.

A few hints on some particulars of dress, and we leave this subject.

The morning dress of a lady should be a plain frock, or common robe; the hair, if in papers, concealed by a cap or bandeau of lace or hair. No visitors should be received while the lady is in this undress, but her most intimate friends, or persons upon very urgent business.

An early hour should be fixed and adhered to, for leaving off this dress, in order that the lady may be soon ready for the ordinary business and visits of the day. One should by no means go

out in a morning dress. Morning calls should be made in a neat and simple négligé. Ceremonious visits, or evening parties, require more attention to the dress. On such occasions, as well as at the theatre and opera, richly laced caps, with flowers, *toques*, or turbans, may be worn with propriety.

Young ladies should exhibit much less of luxury and expense in dress than is allowable in married ladies; and it is bad taste for persons, whose incomes are known to be small, to dress expensively on any occasion. Such extravagance justly exposes them to severe remarks.

It is necessary to preserve a certain consistency in dress; and by no means to exhibit a single showy and expensive article associated with others which are mean and inferior. The safe course, even with persons of large fortune, is rather to study simplicity and good taste, than show and expense.

The practice of appearing on foot in the streets in full dress, which is so prevalent in this country, has drawn down much ridicule upon our

ladies from intelligent foreigners. A lady thus attired in the streets can only be supposed to be on her way to some ball or dinner party; and the question very naturally occurs, why she had not taken a carriage to reach her destination. When, in addition to this folly, the lady chooses to risk her health by walking the street in satin shoes, in cold weather, the offence becomes still more reprehensible.

Some ladies seek for notoriety by wearing the oddest patterns and colours they can find, and adopting the most outré fashions the moment they are announced. This is bad taste, and argues a pitiful ambition, unworthy the dignity and modest reserve which should ever distinguish an American lady.

MISCELLANEOUS OBSERVATIONS.

True politeness, like true benevolence, the source from which it flows, aims at the real good of all mankind, and sincerely endeavours to make all easy and happy, not only by considerable services, but by all those little attentions which can contribute to it. In this it differs essentially from that artificial politeness which too often assumes its place, and which consists in an endeavour, not to make others happy, but to serve the interests of our own vanity, by gaining their favour and good opinion, though at the expense of truth, goodness, and even of their happiness, if the point in view can be obtained by destroying it.

Flattery is an essential part of this sort of politeness, the means by which it generally succeeds: but true politeness stands in need of no such assistance; it is the genuine expression of the heart, it seeks no disguise, and will never

flatter. He who acts from this principle will express to all what he truly feels—a real good-will, a sincere concern for their happiness, and an earnest desire to promote it. He will not express admiration for a fool, nor esteem for a bad man; but he will express benevolence to all, because he feels it; and he will endeavour to do them good, as far as may be in his power, because he sincerely wishes it.

Flattery is directly contrary to this; it seeks its own ends without considering what may be the consequence with regard to others. It is also essentially different from that regard which is paid to real merit; for that is a tribute which is certainly its due, and may be both paid and received with innocence and pleasure: but the expressions of this will generally be such as escape undesignedly from the heart, and are far different from the studied language of flattery.

Indeed flattery is not, in general, addressed to real and acknowledged merit. It has been observed by one, who seems to have studied it as a

science, that a professed beauty must not be complimented upon her person, but her understanding, because there she may be supposed to be more doubtful of her excellence; while one, whose pretensions to beauty are but small, will be most flattered by compliments on her personal charms.

The same may be observed as to other qualities: for though most people would consider flattery as an insult, if addressed to such qualities as they know they do not possess; yet, in general, they are best pleased with it where they feel any degree of doubt, or suspect that others may do so.

Nor does this artificial kind of politeness generally stop at such qualities as are in themselves indifferent; it is too often employed (and perhaps still more successfully) in disguising and palliating faults, and thereby affording encouragement to those whose inclinations were restrained by some degree of remorse.

It is unjust as well as ill-natured to take advantage of the weakness of others, in order to obtain our own ends, at the hazard of rendering

them ridiculous; but it is something far worse to lend a helping hand to those who hesitate at engaging in the paths of vice, and feel a painful conflict between their duty and their inclination; or to endeavour to lessen the sense of duty in those who are not free from some degree of remorse, and desire to amend. Yet these are, in general, the persons to whom flattery is most acceptable: it soothes their inclinations, and dispels their doubts, at the same time that it gratifies their vanity; it frees them from a painful sensation, and saves them from the trouble of a difficult task, while it affords them a present pleasure: and if it do not entirely conquer their scruples, at least it removes one restraint which lay in their way, the fear of being censured. Yet how often is all this done by those who would think themselves insufferably injured, if they were to be supposed capable of picking a pocket, though in that case the injury might perhaps be trifling, and hardly worth a thought.

Those who make no scruple of such methods

as these, if at the same time, by being much accustomed to polite company, they have acquired a certain elegance of manners, and facility of expressing themselves, will seldom fail to please, upon a slight acquaintance; but the best actor will find it difficult always to keep up to his part. He, who is polite only by rule, will probably, on some occasion or other, be thrown off his guard; and he who is continually professing sentiments which he does not feel, will hardly be able always to do it in such a manner as to avoid betraying himself.

Whatever degree of affection or esteem is gained without being deserved, though at first it may be both paid and received with pleasure, will probably, after a time, vanish into nothing, or prove a source of disappointment and mortification to both parties; and even while the delusion lasts, it is scarcely possible it should be attended with entire satisfaction to the deceiver: for deceit of all kinds, from the greatest to the most trifling instance of it, must be attended with a

degree of anxiety, and can never enjoy that perfect ease and security, which attends on those whose words and actions are the natural undisguised expressions of the sentiments of the heart.

Sincerity is indeed the ground-work of all that is good and valuable; however beautiful in appearance the structure may be, if it stand not on this foundation, it cannot last. But sincerity can hardly be called a virtue in itself, though a deviation from it is a fault. A man may be sincere in his vices, as well as in his virtues; and he who throws off all restraint of remorse or shame, and even makes a boast of his vices, can claim no merit from the sincerity he expresses in so doing.

If he who is sincere cannot appear amiable, his heart is wrong, and his sincerity, far from being a virtue, serves only to add to the rest of his faults that of being willing to give pain to others, and able to throw aside that shame which should attend on every fault, whether great or small, and which is sometimes a restraint to such as are

incapable of being influenced by more praiseworthy motives.

Much has been said and written on the subject of politeness; but those, who attempt to teach it, generally begin where they should end; and the instruction they give is something like teaching a set of elegant phrases in a language not understood, or instructing a person in music, by making him learn a few tunes by memory, without any knowledge of the grounds of the science. The polish of elegant manners is indeed truly pleasing and necessary in order to make the worthiest character completely amiable; but it should be a *polish*, and not a *varnish:* the ornament of a good heart, not the disguise of a bad one.

Where a truly benevolent heart is joined with a delicate mind, and both are directed by a solid and refined understanding, the natural expression of these qualities will be the essential part of true politeness. All the rest is mere arbitrary custom, which varies according to the manners of different nations and different times A con-

formity to this is, however, highly necessary: and those who neglect to acquire the knowledge and practice of it betray the want of some of the above-mentioned qualities.

A person might as well refuse to speak the language of a country, as to disregard its customs in matters of indifference; like it, they are signs, which, though unmeaning perhaps in themselves, are established by general consent to express certain sentiments; and a want of attention to them would appear to express a want of those sentiments, and therefore, in regard to others, would have the same bad effect. But though the neglect of these things be blameable, those who consider them as the essential part of true politeness are much wider of the mark, for they may be strictly observed where that is entirely wanting.

To wound the heart, to mislead the understanding, to discourage a timid character, to expose an ignorant, though perhaps an innocent one, with numberless other instances in which a real in-

jury is done, are things by no means inconsistent with the rules of politeness, and are often done by such as would not go out of the room before the person they have been treating in this manner; for though doing such things openly might be considered as ill-manners, there are many indirect ways, which are just as effectual, and which may be practised without any breach of established forms. Like the Pharisees of old, they are scrupulous observers of the letter of the law in trifles, while they neglect the spirit of it: and their observance of forms, far from giving any reason to depend on them, on the contrary often serves them only as a shelter, under which they can do such things as others would not dare to venture upon.

This is also, in general, only put on (like their best dress) when they are to go into company; for whenever politeness is not the natural expression of the heart, it must be in some degree a restraint, and will therefore probably be laid aside in every unguarded hour, that is to say, in

all their intercourse with those whom it is of most consequence to them to endeavour to make happy:—and the unhappiness, which sometimes reigns in families, who really possess many good qualities, and are not wanting in mutual affection, is often entirely owing to a want of that true and sincere politeness, which should animate the whole conduct, though the manner of expressing it must be different according to different circumstances.

Politeness is always necessary to complete the happiness of society in every situation, from the accidental meeting of strangers to the most intimate connections of families and friends; but it must be the genuine expression of the settled character, or it cannot be constant and universal. Let us then endeavour to consider the true foundation of that ever-pleasing quality distinguished by the name of true politeness, leaving the ornamental part of it, like other ornaments, to be determined by the fashion of the place and time.

True benevolence inspires a sincere regard to

promote the happiness of others: true delicacy enables us to enter into their feelings: it has a quick sense of what may give pleasure or pain, and teaches us to pursue the one, and avoid the other: and a refined understanding points out the surest means of doing this in different circumstances, and of suiting our conduct to the persons with whom we are concerned. The union of all these will constitute that amiable character, of which true politeness is the genuine and natural expression.

The person who has not these qualities may indeed, by other means, attain to something like politeness on some occasions; but the person who possesses them in perfection can never be wanting in it, even for a moment, in any instance, or in any company; with superiors and inferiors, with strangers and with friends, the same character is still preserved, though expressed in different ways. Those pleasing attentions, which are the charm of society, are continually paid with ease and satisfaction, for they are the natu-

ral language of such sentiments; and to such a character it would be painful to omit them; while every thing that can give unnecessary pain, even in the smallest degree, is constantly avoided, because directly contrary to it; for no pain can be inflicted by a person of such a disposition without being strongly felt at the same time.

A superior degree of delicacy may often be the cause of much pain to those who possess it; they will be hurt at many things which would make no impression upon others; but, from that very circumstance, they will be taught to avoid giving pain on numberless occasions, when others might do it. Whenever an excess of sensibility is supposed to produce a contrary effect, we may be certain it is, in fact, an excess of selfishness.

True delicacy feels the pain it receives, but it feels much more strongly the pain it gives; and therefore will never give any which it is possible to avoid. Far from being the cause of unreasonable complaints, uneasiness, and fretfulness, it will

always carefully avoid such things; it will know how to make allowances for others, and rather suffer in silence than give them unnecessary pain. It will inspire the gentlest aud most engaging methods of helping others to amend their faults, and to correct those irregularities of temper which disturb the peace of society, without exposing them to the humiliation of being upbraided, or even of being made fully sensible of the offence they give; which often disposes people rather to seek for excuses, than to endeavour to amend. In short, it enlightens and directs benevolence; discovers numberless occasions for the exertion of it, which are too generally overlooked; and points out the surest and most pleasing means of attaining those ends which it pursues.

This earnest desire to promote the happiness of all, which is essential to true politeness, should always be carefully distinguished from that desire of pleasing, in which self-love is in fact the object; for though this may sometimes

appear to produce the same effects with the other, it is by no means sufficient fully to supply its place. It is indeed a natural sentiment, which is both pleasing and useful when kept within due bounds.

To gain the good-will of others is soothing to the heart; and they must be proud or insensible, in a very uncommon degree, who are not desirous of it: but much more than this is necessary to inspire true and constant politeness in every instance; and this desire, carried to excess, may produce very pernicious consequences.

From hence sometimes proceed endeavours to supplant others in the favour of those we wish to please, and to recommend ourselves at their expense, together with all the train of evils which attend on envy and jealousy.

From hence also flattery, and all those means of gaining favour, by which the real good of others is sacrificed to our own interest; and from hence much of the insincerity which prevails in common conversation. False maxims are adopted,

and the real sentiments disguised; a disposition to ridicule, censoriousness, and many other faults, are encouraged; and truth and goodness are sacrificed to the fear of giving offence: and thus an inclination, in itself innocent, and calculated to promote the pleasure and advantage of society, is made productive of much evil, by being suffered to act beyond its proper sphere, and to take place of others which should always be preferred before it.

But even considered in the most favourable light, the desire of pleasing others falls far short of that endeavour to make them happy which benevolence inspires: for the one is only exerted in such instances as can gain observation; the other extends to every thing within its power, and can sacrifice even the desire of pleasing to that of doing real good, whenever the one is inconsistent with the other. Yet where this is done with that true politeness, which is the effect of those qualities already mentioned, it is very likely to succeed better in the end, even as

to gaining favour with all those whose favour is truly valuable; but it depends not on such circumstances; it is a settled character, which is naturally displayed in every instance without art or study.

It may also be observed that though a great degree of affection may exist where this quality is wanting, yet that want will always prove an alloy to the pleasure of it.

We see persons who really feel this affection, who would do and suffer a great deal to serve each other, and would consider a separation by absence or death as one of the greatest evils; and who yet, merely from the want of this quality, lose a thousand opportunities of promoting the happiness of those they truly love and value, and often give them real pain, without ever suspecting themselves of being wanting in regard and affection, because they feel that they would be ready to exert themselves in doing them any essential service

Thus the pleasure of society is destroyed, and

the supposed consciousness of possessing good qualities (for the exertion of which it is possible no opportunity may ever offer) is thought to make amends for the want of such as are truly pleasing and useful in every day and hour of our intercourse with each other.

Happiness consists not in some extraordinary instance of good fortune, nor virtue in some illustrious exertion of it; for such things are in the power of few: but if they are true and genuine, the one must be practised, and the other enjoyed, in the constant and uniform tenour of our lives.

The person, who, on some extraordinary occasion, does another some signal piece of service, is by no means so great a benefactor as one who makes his life easy and happy by those pleasing attentions, the single instances of which too often pass unnoticed, but which altogether form the delight of social intercourse, and afford a calm and serene pleasure, without which the

most prosperous fortune can never bestow happiness.

There is a security in all our intercourse with persons of this character, which banishes that continual anxiety, and dread of giving offence, which so often throw a restraint on the freedom of conversation.

Such persons wish all mankind to be amiable and happy, and therefore would certainly do their utmost to make them so; and far from taking offence where none was intended, they will be disposed to see all in the most favourable light, and even where they cannot approve, they will never be severe in their censures on any, but always ready to endeavour to bring them back to what is right, with that gentleness and delicacy, which show it is for their sakes they wish it, and not in resentment of an injury received, or with a view to assume to themselves a superiority over them.

They will make allowances for all the little peculiarities of humour, all the weaknesses, and

even the faults, as far as possible, of those with whom they converse, and carefully avoid whatever may tend to irritate and aggravate them; which is often done by such things as would be trifling and indifferent in other circumstances. This not only has a bad effect, by giving present uneasiness, but serves to strengthen a bad habit; for every fault (particularly a fault of the temper) is increased by exercise; and trifles, which might have been immediately forgotten, are kept up, by being taken notice of, till they become real evils.

There is indeed something particularly ungenerous in this conduct; it is like a robbery committed in breach of trust: and not only the benevolent, but the honest heart must be shocked at it. To say it is deserved, is no excuse: a punishment may often be deserved, but it can never be a pleasure to a benevolent heart to inflict it.

But it is impossible to enter into a particular detail of the conduct which this sincere polite-

ness would inspire on every occasion. Its motive remaining always the same, the manner of expressing it will readily be varied as different circumstances may require; it will observe forms, where a neglect of them would give offence; it will be gentle, mild, and unaffected, at all times; compassionate, and tenderly attentive to the afflicted; indulgent to the weak, and ready, not only to bear with them without impatience, but to give them all possible assistance. Ever disposed to make the best of all, and easy, cheerful, and even playful in familiar intercourse, on suitable occasions; since, far from being a restraint upon the freedom of society, it is indeed the only way of throwing aside all restraint, without introducing any bad consequences by doing so.

It needs no artifice or disguise; it pursues no sinister aims, no selfish views; but seeks the real good of all, endeavours to express what it feels, and to appear such as it truly is.

How pleasing were general society, if such

a disposition prevailed! How delightful all family intercourse, if it were never laid aside! Even friendship itself cannot be completely happy without it: even real affection will not always supply its place. It is an universal charm, which embellishes every pleasure in social life, prevents numberless uneasinesses and disgusts, which so often disturb its peace, and softens those which it cannot entirely prevent. It adds lustre to every good and valuable quality, and in some degree will atone for many faults, and prevent their bad effects.

But it may be asked, how is this quality to be attained? And it must indeed be owned, that to possess it in its utmost perfection, requires a very superior degree both of delicacy and good sense, with which all are not endued. But this should never discourage any from the endeavour; for all may improve their talents, if they will exert them; and, by aiming at perfection, may make continual advances towards it. Every good quality is best understood by endeavouring

to practise it. Let us consider what conduct the sentiments described would dictate on every different occasion; let us endeavour to form to ourselves the best notion of it we are able, and then watch for opportunities to put it in practice.

Such an attention will discover many which were overlooked before: it will show us where we have been wanting, and to what cause it hath been owing; and point out to us those qualities in which we are deficient, and which we ought to endeavour to cultivate with the greatest care. Our sphere of action will be enlarged, and many things, too generally considered as matters of indifference, will become objects of attention, and afford means of improving ourselves, and benefiting others. Nothing will be neglected as trifling, if it can do this even in the smallest degree, since in that view even trifles become valuable. Our ideas of excellence will be raised by continually aiming at it, and the heart improved by the thoughts of being thus employed.

Above all, let us subdue those passions which so often oppose what reason approves, and which would afford the truest pleasures to the heart; and let us fix all that is good and amiable on the only sure and immovable foundation — the precepts of that religion, which alone can teach us constant, universal, and disinterested benevolence.

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